



Library of the Theological Seminary,

PRINCETON, N. J.

Division.....*I*.....

Section.....*7*.....

Shelf.....

Number.....

THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

DECEMBER, 1825.

NOTICE.

It was found necessary, in March last, to caution the friends of the Jewish cause who reside in the country, against the deception of some one or more travelling Jews, professing to be converts to Christianity. Some friends in Norfolk have requested us to repeat the caution. It would be wise, if the friends of Jewish conversion would apply to the Secretaries of the London Society for information, ere they give encouragement to individuals of the description alluded to.

MEMOIR OF THE REV. STEPHEN
SCHULTZ, MISSIONARY OF THE
CALLENBERG INSTITUTION.

No. I.

To the Editors of the Jewish Expositor.

Gentlemen,

WHEN I sent you, last year, an account of the Callenberg Institution, with a brief outline of the labours of the Rev. Stephen Schultz, for many years a missionary, and afterwards the director of the Institution, I purposed also to send you some account of his intercourse with the Jews, whose conversion was, for several years, the sole object of his mission. On referring, however, to his memoirs of himself, for the purpose of making the intended extracts, I was so struck with the simple and interesting history which he gives of his early years, and of the peculiar ways by which Providence was pleased to train him for that life of exemplary zeal and labour, in which he became so conspicuous, that I can-

not refrain from laying the details before you, as a preface to the narrative of his labours.

There are some, in whom a direct reference to the immediate providence of God might excite only a sneer; such I would commend to his mercy. But those who believe that his never-failing providence ordereth all things both in heaven and earth, will, I am well persuaded, listen with interest to the aged pastor of Halle, recounting the way by which God had led him, and shewing forth the mercy and truth that had followed him all his days.

After quoting the words of the Psalmist, "O God, thou hast taught me from my youth up, therefore will I tell of thy wondrous works," the venerable writer thus proceeds:—

"I, for my own poor part, can repeat these words of David with some degree of propriety. As my God has taught me from my youth up, and graciously con-

ducted me through three quarters of the globe, it behoves me to make known to others, by the publication of this account of my travels, the wonderful goodness of my God, which has watched over me during the fifty-eight years of my life.

“ I was born at Flatow, (in Polish Zlotowo,) a city of Great Poland. My father, Erdmann Schultz, master of the corporation of shoemakers, whose first wife died of the plague with her child, married a widow, called Barara, born at Dantzic, whose second husband had also died of the plague, with her children of both former marriages. Each had some property, which by this connection was united. In the year 1712, they had a son whom they called John; in 1714 I was born; in 1717 they had their last son Erdmann, my youngest brother, who is still alive.

“ My parents being in tolerably good circumstances, (for besides the shoe-making business, they brewed beer, and dealt in leather, flax, and hemp,) my mother had some ground for saying during her pregnancy, ‘ If it is a boy he shall be called Stephen, that he may do as Stephen did, even though he should endure his sufferings.’ I afterwards learnt she meant to imply, that I should be true and upright in my office, like Stephen, even if, as was at that time not improbable, I should be placed in circumstances to obtain his crown of martyrdom.

How good soever my mother’s wishes might be, they were to be realized through many trials; for, in the first place, scarcely was I a quarter of a year old, when a brewer, through carelessness, let me fall into a vat, which, though empty, was deep; in consequence

of which my life was in imminent danger for half a year. Before the end of my first year, the city took fire, and the two houses belonging to my parents were much injured. In the year 1717, my father went to Dantzic to buy Russian leather and hemp; during his absence another fire broke out, and when it came to my mother’s house, she rescued what was dearest to her on earth, namely, my brother John by the hand, myself in her arms, and my youngest brother, Erdmann, who was scarcely three months old, in her apron, and went with us three children to the sea, near the town, to preserve herself and us from the devouring flames. Every thing else was destroyed.

“ Soon after the fire, my father returned home from the Dantzic fair; but where were both the new houses which he had built after the first fire? they lay in ashes. Where were his wife and three children? under a booth on the shore, which she and some of her female neighbours who had fled thither with her, had built. This was my first visit to the sea, perhaps to forebode that I should afterwards have many voyages. What was to be done now? The town was rebuilt; my father must needs rebuild his house too, but on a smaller scale, and he was obliged to sell some of his ground to enable himself to finish his dwelling-house. During this time he, with some of his fellow-citizens, and several Jewish families, dwelt in real tabernacles, for it was the time when the Jews celebrated their feast of tabernacles.

“ Afterwards when the dwellings were rebuilt as well as could be done before winter, each person entered his own house, and among the rest my parents, whose pro-

perty was now nearly exhausted. The city had scarcely time to breathe, when the Swedish war commenced, and several armies came into the country, and consumed the goods of my father and the other citizens.

“The evangelical Lutheran minister was expelled, and the town was burned once again; upon which my parents removed to Wirzisk, which belonged to Lord Grudzinsky.

“Until I attained my fourteenth year, in 1728, I assisted my father in the shoe-making business, as far as my strength permitted, but in the mean time my desire for study constantly increased.

“As often as I mentioned this subject, my mother used to begin to weep bitterly, at the recollection of the vow which she had formerly made to let me study, and which, on account of her great poverty, she was now unable to fulfil. However, she still repeated, “With God nothing is impossible.”

“At length my parents resolved to speak to the minister about it, at the next celebration of the Lord’s supper. In the mean time the Rev. Mr. Westphal had left Lobziniec, and his place was supplied by another preacher called Pfeffer, to whom my parents related the whole matter; he answered that there was a way in which it might be accomplished. He offered to take me to wait upon him, promising that I should, at the same time, be permitted to go to school. Who was so glad as I? I returned home with my parents, who were likewise much pleased, particularly my mother. Soon after, they made preparations to consign me to the care of the Rev. Mr. Pfeffer. In the mean time I was seized with a fever, which had

attacked me annually during the six last years, and which had sometimes lasted for six months. Upon this my mother said, “You will never be able to follow any laborious employment, owing to your weak state of health, and perhaps God is providing that you may yet come to study?” After some months I recovered and set out with my father for Lobziniec.

“I came in good health and spirits to my amiable benefactor, Mr. Pfeffer, whom, however, I found confined to his bed by illness. How were I and my father struck! Mr. Pfeffer perceiving it, exclaimed, (for though weak in body he was strong in faith,) “My son, weep not—my God and thine is not sick—remain here; while I live I will take care of you, and when I die I will commend you in prayer to the protection of my Lord Jesus.” To my father, he said, “You have no longer any share in your son. Tell your wife to trust in her God, and not ask back her son, whom she dedicated to Him before his birth.” My father returned home, and I remained with my patron, who, notwithstanding his illness, shewed me parental kindness. As his illness increased, he dictated to his servant (for he was a single man) a letter to his brother, who was a physician and apothecary, at Butow, in Cassubin. He came immediately, but after some weeks was obliged to leave his sick brother to attend to his other patients. He therefore bid a brotherly farewell to my benefactor and host, to meet him again in a blessed eternity. My benefactor said to him, “My brother, I have here a boy whom I entrust to God and to you; he understands the Polish language, and will be able to teach it to your

children in the course of conversation; take him with you and treat him as your own child." The apothecary promised that he would, and took me immediately with him on his departure, so that I could not take leave of my parents; but I was comforted by the reflection that they would feel no doubt of my receiving kind treatment from the brother of the minister.

"I arrived in comfort with my new patron at Butow, which is fifteen German miles from Lobziniec, and some weeks after our arrival, he heard of the death of his brother.

"In the family of Mr. Pfeffer, I was indeed treated like one of the children, and had the opportunity of learning many things in botany, and in other branches of the apothecary's art, which proved of much service to me in my various subsequent travels; but there was one thing to complain of, which was contrary to my chief design—I did not attend school regularly. The schoolmaster told me that unless I could attend more constantly, my studying would come to nothing. This went to my heart. I told my patron, who promised that if I was willing to proceed in learning the business of an apothecary, he would treat me as his son, by obtaining for me the freedom of the trade. Thus the matter rested for the present. In a few days I returned to school, and Mr. Neuendorf, the master, renewed his complaints, giving me, at the same time, to understand, that if I would come and wait upon him, he would take care that I should have opportunity to pursue my studies. I mentioned this to my patron, who answered, "My son, as far as regards the business of an apothecary, I would render

you all the assistance in my power, but if you can make greater progress in your studies with the schoolmaster, you have my free consent to go to him." Having been now a year and a half attending the apothecaries' business, during which time, taking all the hours together, I had spent only six or eight weeks at school, I availed myself of the kind permission of my patron, and went to reside with the schoolmaster.

"To give my readers some idea of Mr. Neuendorf, and of my future adventures, I must premise, that besides being the master of the city-school, he brewed beer, distilled brandy, and dealt in pepper and herrings. The beer was generally sold by wholesale, but the brandy, with other such articles, was retailed in the shop.

"The master had promised not only that I should attend the school regularly, but also that he would send me to the Orphan-house at Halle, with a recommendation. The first days passed very well as to attending at school, but on the fourth day, as he knew that I had learned to make malt with Mr. Pfeffer, he sent me into his malt-house to see if every thing was in order, and as I found many things out of order, he desired me to look to it oftener. By my compliance I bound a burden on my shoulders; and, to shorten the story, I became the master's malster, brandy-distiller, and herring-huckster. It will be readily imagined how much I must have suffered this winter in respect to my business, and my wish to study. The school was neglected, for I rose at five o'clock to go into the shop, where my hands often became quite stiff; thence into the malt-house, where my daily la-

bour was to heap up the grain, to put it down into the steep, to wet it with eighty buckets of water, to spread out the steeped grain, to throw it up upon the kiln floor, to attend carefully to the kiln fire, and to carry the dried malt up to the loft. In the evening I was often obliged to sit by the brandy-still. How could I study under such circumstances? I was obliged to steal time. So anxious was I to learn, that in the evenings when the fire was burning well in the kiln, I used to lie down between the furnace fire-place, under the plates upon which the malt lay, on my face and hands, not being able to sit upright on account of the smoke. In this way I went through the Hebrew Grammar, my light being a farthing candle, and my candlestick a little heap of malt. This state of things made me pray earnestly to God, on whose help I still depended, until at length, I obtained my freedom between Easter and Whitsuntide, 1731.

A. B.

EXTRACTS FROM MENASSEH BEN ISRAEL'S HOPE OF ISRAEL.

To the Editors of the Jewish Expositor.
Gentlemen,

As many of your readers may not have an opportunity of knowing the sentiments of the Jews themselves on the subject of their future prospects, they may perhaps be interested by the following extracts from Menasseh Ben Israel's Hope of Israel, translated by Moses Wall, London, Sec. Edit. 1651.

Should you give it insertion, your readers will bear in mind that the writer is a Jew; and if they wish for the opinion of his Christian translator they may find it in the Expositor for last March, p. 91.

I am, yours, &c.

S.

SECT. XXIV.

THE Prophet adds in Isa. xi. 12, "And he shall set up a sign for the nations, and he shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four quarters of the earth." Where he notes two things. 1, That he calls the Israelites 'outcasts,' but the Jews 'scattered,' and the reason is, that the Ten Tribes are not only far off from the holy land, but also they live in the extremities and ends of countries; from whence the prophet calls them *cast out*. But he does not say that the Israelites are to be gathered from the four quarters of the earth, because they are not so dispersed through the world as the tribe of Judah is, which now hath synagogues not only in three parts of the world, but also in America. The prophet adds, in ver. 13, "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off." For then there shall be no contention between Judah, and the ten tribes, which are comprehended under the name of Ephraim, because their first king Jeroboam was of that tribe. And then, as it is in Ezek. xxxvii. 22, "One king shall be king over them all, and they shall be no more two nations, neither shall they be divided any more into two kingdoms." There shall be one king to them both, of the family of David. Also the Lord at that redemption will dry up Nilus and Euphrates, and will divide it into seven streams, (answering to his drying up the Red Sea when they came out of Egypt,) perhaps that the seven tribes which are in those parts may go over it; as they pass into their country, as Isaiah saith in chap. xxvii. 12, 13, "And it shall be in that day, and he shall shake off

from the bank of the river (some understand Euphrates), unto the river of Egypt, (Nilus), and ye, O children of Israel, shall be gathered one by one;" which was never done in the captivity of Babylon.

The prophet Isaiah saith in chap. xi. 11, that "he will return them the second time," &c. Now the redemption from Babylon, cannot be called such an one, because all of them were not brought back to their country. But the redemption shall be universal to all the tribes, as it was when they went out of Egypt; and the redemption shall be like the first in many things, as I shewed in the third part of my Reconciler; and so it may be called the second, in reference to that first from Egypt. Whence Jeremiah saith, chap. xxiii. 7, 8, that "then it shall not be said, He that brought Israel out of Egypt, but, from the north, and from all countries whither he had driven them." That they shall not mention their departure from Egypt for the cause forementioned.

SECT. XXV.

The same prophet, Isaiah xliii. 5, 6, saith, "I will bring thy seed from the east, and will gather thee from the west: I will say to the north, Give up, and to the south, Keep not back; bring my sons from afar, and my daughters from the ends of the earth." For Media, Persia, and China, lie on the east; Tartary, and Scythia on the north; the kingdom of the Abyssin on the south; Europe, on the west, from the Holy Land. But when he saith, Bring ye my sons from afar, he understands America; so that in those verses he understands all those places in which the tribes are detained. Also in chap. xlix. from ver. 7, to the end of the chapter, he saith that that return shall

be most happy. And in ch. lvi. 8, God saith, "He that gathers the outcasts of Israel." And the prophet Jeremiah in chap. xxxiii. 16, "In those days shall Judah be saved, and Jerusalem dwell safely." It is certain, and Jerome assents to all our authors, that when Judah is joined with Israel, by *Israel* the ten tribes are meant. The same adds in chap. xxxi. 15, in the comforting of Rachel, who wept for the carrying away of her sons, Joseph and Benjamin, the first by Salmaneser into Assyria, the last by Nebuchadnezzar into Babylon, he saith in verse 16, "Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded." And it follows in chap. xxxiii. 7, "And I will cause the captivity of Judah, and the captivity of Israel to return, and I will build them up, as at the first." Ezekiel saith the same in chap. xxxiv. 13, and in chap. xxxvii. 16, under the figure of two sticks, on which were written the names of Judah and Ephraim, by which he proves the gathering together of the twelve tribes to be subject to Messiah the Son of David; in ver. 22, he saith, and "one king shall be king to them all;" according as Hosea saith in chap. ii., so also saith Amos in chap. ix. 14, 15, "And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof: they shall make gardens, and eat the fruit of them. And they shall be no more pulled up out of their land, which I have given them, saith the Lord thy God." So also Micah in ch. ii. 12, "I will surely assemble, O Jacob, all of thee, I will gather the remnant of Israel, I will also place

him as the flock in the sheep-fold." For that in the captivity of Babylon all were not gathered together, the prophet Zechariah, in chap. viii. 7, and in chap. x. 6, and all the rest of the prophets, do witness the same thing.

SECT. XXVI.

But which way that redemption shall be, no man can tell, but only so far as we may gather out of the prophets.

That at that time the ten tribes shall come to Jerusalem under the leading of a prince, whom some rabbins in the Talmud, and in some other places of the Chaldee paraphrase, do call Messiah, the son of Joseph, and elsewhere Messiah, the son of Ephraim : who being slain in the last war of Gog and Magog, shall shew himself to be Messiah, the son of David, who shall be, as Ezekiel and Hosea say, "The everlasting prince of all the twelve tribes." Our wise men do, in many places, especially in the Babylonian Talmud, in Tract Syca. c. 5, make mention of that Messiah, the son of Ephraim : where they say, that he shall die in the last war of Gog and Magog ; and they so expound that of Zech. xii. 10, 'And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son.' They add also that the four captains, of whom the same prophet speaks in chap. xi. are Messiah the son of David, Messiah the son of Joseph, the prophet Elias, and the High Priest ; which four are those dignities which shall shew their power in that blessed age. Observe that sometime they call Messiah the son of Ephraim, sometime of Joseph, for he shall come out of the tribe of Ephraim, and shall be captain of all the ten tribes, who gave their name to

Ephraim, because that their first king Jeroboam was of that tribe. Not without cause do they call him the son of Joseph, for he was the true type of the house of Israel, in his imprisonment and future happiness. Add to this, that he was so long hid from his brethren that they did not know him, as in like manner the ten tribes are at this day, who are led captive, but hereafter shall come to the top of felicity, in the same manner as Joseph did. That Messiah of Joseph shall die in the battle of Gog and Magog, and afterwards shall rise again, that he may enjoy the dignity, not of a kingly sceptre, but the office only of a viceroy, as Joseph in Egypt ; for that the empire of the house of Israel fell under the reign of Hosea, the son of Elah ; as the prophet Amos saith in chap. v. 2. Therefore the kingdom of the ten tribes shall not be restored, as Ezekiel saith in ch. xxxvii. under Messiah, the son of David, who shall be everlasting ; and by the death of Messiah, the son of Joseph, the ten tribes shall see, that God will not that they should have more kings than one, as it is already spoken.

SECT. XXVII.

Those tribes then shall be gathered from all quarters of the earth, into countries near to the Holy Land ; namely, into Assyria and Egypt ; and from thence they shall go into their country, of which Isaiah speaks in chap. xxvii. 13, "And it shall be in that day, that the great trumpet shall be blown, and they who were lost shall go into the land of Assyria ; and they who were cast out into Egypt ; and shall worship the Lord in the holy mount at Jerusalem." As if he should say, as trumpets sound

to call any army together: so they shall come together who were dead (that is, dispersed through all Asia,) into Assyria, and the outcasts (that is, which are in America,) shall come by the Mediterranean Sea to Alexandria of Egypt; and in the like manner those who are in Africa, when Nilus shall be dried up, and Euphrates shall be divided as we have already said. And because the gathering together of the captivity shall begin at those who are in America, therefore Isaiah saith, "The islands shall trust in me, and the ships of Tarsis (that is, of the ocean) first of all, that they may bring thy sons from far, and with them their silver and gold." They shall then come with speed from those countries, prostrating themselves at the mountain of the Lord, in Jerusalem, as the prophet Hosea saith of that redemption in chap. xi. 11. "They shall come as birds out of Egypt, and as doves out of Assyria:" so saith Isaiah in chap. lx. 8, "Who are those that fly as a cloud, and as doves to their nests?" They which come first shall also partake of this joy, to see others come to them every moment, for which cause the same prophet saith, "Lift up thine eyes round about, and behold them who gather themselves to thee." And because the two countries of Assyria and Egypt shall first of all kindly receive the people of Israel, and shall know the truth, first of all embracing the religion of the Jews, sacrificing and praying to God, therefore the prophet Isaiah saith in chap. xix. 25, "Blessed be Egypt, my people, and Assyria, the work of my hands; but Israel is my inheritance:" for so those words are to be understood.

SECT. XXVIII.

All these are the sayings of the holy prophets, from whence doth appear the return of Israel into their country. It is given to none to know the time thereof, neither is it revealed to Simeon ben Johay, the author of the Zohar; because that God hath reserved that mystery to himself, as Moses saith, "It is hid with me." And Isaiah, in chap. lxiii. 4, "For the day of vengeance is in my heart, and the year in which the redemption shall come." Which the rabbins thus interpret, "I have revealed it to my heart, and not to angels:" and elsewhere, "If any man tell you when Messiah shall come, believe him not." So also the angel saith to Daniel, chap. xii. 9, "All things are closed up and sealed to the time of the end." Therefore all those who search after that time, as rabbi Seadiah, Moses Egyptius, Moses Gerundensis, Solomon Jarchi, Abraham bar Ribi Hijah, Abraham Zacculo, Mordecai Reato, and Isaac Abarbanel, have been mistaken; for that they would go beyond human capacity, and reveal that which God concealed. And even to Daniel himself (to whom was made known the secret of the change of the four monarchies) it was so revealed to him, that he confessed he did not understand it.

///////

SUGGESTION RESPECTING THE GENEALOGY IN THE FIRST CHAPTER OF ST. MATTHEW'S GOSPEL.

IN arguing this point it appears to me highly important to bear in mind, that the real question between Jews and Christians is, "Whether Jesus of Nazareth was actually descended from David?" and not "Whether any particular writer does, in any particular place

state, or assume, or prove that he was so?

They are very different questions, though they are too commonly confounded; and, if I mistake not, much of the difficulty of the question, *as between Jews and Christians*, arises from this confusion.

Suppose we grant that Matthew does not prove the descent of Jesus from David, this does not affect the matter of fact; and if it be asked why Matthew should give a genealogy that does not prove this, we answer, that he might have other, and very sufficient reasons for giving that genealogy, which do not bear upon this question.

But it is argued that Joseph was only the reputed, and not the real father of Jesus; well then, let the genealogy of Joseph be put out of consideration, and let us look at the genealogy of her whom we agree in considering as his mother, and whom we believe to have been of the family of David.

It is answered, that it was not customary among the Jews to reckon a man's descent by the maternal line. We rejoin, that if (as we have assumed) Joseph was not the father of Jesus, either some other man was, or else (as Christians believe) he had no human father. In the first of these cases it is incumbent on the Jew to produce some man who was the real father, and to shew that he was not of the family of David; and, in the second, it is absurd to talk of tracing the genealogy of one who had no human father, through the paternal line, and no law or custom can require that which is impossible in the nature of things.

We, therefore, consider the prophecy as fulfilled, and look upon Jesus of Nazareth as springing

from David, if his only parent was of that family: the genealogy of no person beside the mother can bear upon the question, strictly considered; or if we admit that there is any other genealogy which should be regarded, it is Joseph's, who is traced to the same common ancestor.

But again, let me repeat that the question does not rest upon the proof given in these analogies, or, more strictly speaking, upon our ability at this time to derive a proof from them. Matthew (if we allow his authority at all) begins by declaring that Jesus was the Son of David. Whether he proved, or meant to prove this position by the genealogy which follows, he certainly knew better than we do; but this is clear, that he meant to give the genealogy of Joseph, considering him all the time as only the reputed father of Jesus. This is plain from his speaking of him only as the husband of the mother of Jesus. The state of the case then seems to be this, that Matt. (verse 1.) unequivocally declares that Jesus was the Son of David, and (verse 18) that he was not the son of Joseph. If his authority is good, we must believe his direct assertion, and if his authority is not good, we should reject it altogether. M.

HEBREW CITY.

To the Editors of the Jewish Expositor.
Gentlemen,

THE accompanying proclamation of Mr. Mordecai Manuel Noah, with the account of the ceremony of laying the foundation of an intended Hebrew city, in the state of New York, have already appeared in the public papers.

Although you may not be dis-

posed to encourage any sanguine expectation of the effects likely to result from this extraordinary proceeding, you will yet doubtless concur with me in thinking that, as a *curious* document, the Proclamation deserves to be recorded in the pages of the Jewish Expositor. I shall not at present offer any remarks upon it, but will only add, that no doubt need be entertained of the authenticity of the Proclamation, as I have myself received satisfactory testimony that Mr. Noah has been contemplating for several years past, what he has now put into execution, I am, &c.

PHILO-JUDÆUS.

—
Proclamation to the Jews, by Mordecai Manuel Noah.

Whereas it has pleased Almighty God to manifest to his chosen people the approach of that period when, in fulfilment of the promises made to the race of Jacob, and as a reward for their pious constancy and triumphant fidelity, they are to be gathered from the four quarters of the globe, and to resume their rank and character among the governments of the earth. And whereas the peace which now prevails among civilized nations, the progress of learning throughout the world, and the general spirit of liberality and toleration which exists, together with other changes favourable to light and to liberty, mark in an especial manner the approach of that time, when "peace on earth, and goodwill to man" are to prevail with a benign and extended influence, and the ancient people of God, the first to proclaim his unity and omnipotence, are to be restored to their inheritance, and enjoy the rights of a sovereign independent people. Therefore, I, Mordecai Manuel

Noah, citizen of the United States of America, late Consul of the said States for the city and kingdom of Tunis, high sheriff of New York, counsellor at law, and by the grace of God, governor and judge of Israel, have issued this my proclamation.

Announcing to the Jews throughout the world that an asylum is prepared and hereby offered to them, where they can enjoy that peace, comfort, and happiness, which has been denied them, through the intolerance and misgovernment of former ages; an asylum in a free and powerful country, where ample protection is secured to their persons, their property, and religious rites; an asylum in a country remarkable for its vast resources, the richness of its soil, and the salubrity of its climate; where industry is encouraged, education promoted, and good faith rewarded; "a land of milk and honey," where Israel may repose in peace, under his "vine and fig-tree," and where our people may so familiarize themselves with the science of government, and the lights of learning and civilization, as may qualify them for that great and final restoration to their ancient heritage, which the times so powerfully indicate.

The asylum referred to is in the State of New York, the greatest state in the American confederacy. New York contains 43,214 square miles, divided into fifty-five counties, and having 687 post towns and cities, containing one million five hundred thousand inhabitants, together with six million acres of land, improvements in agriculture and manufactures, in trade and commerce, which include a valuation of three hundred millions of dollars of taxable property; one

hundred and fifty thousand militia, armed and equipped ; a constitution founded upon an equality of rights, having no test oaths, and recognizing no religious distinctions ; and seventeen thousand free schools and colleges, affording the blessings of education to four hundred thousand children of every religious denomination. Such is the great and increasing state to which the emigration of the Jews is directed.

The desired spot in the state of New York, to which I hereby invite my beloved people throughout the world, in common with those of every religious denomination, is called Grand Island, and on which I shall lay the foundation of a city of Refuge, to be called Ararat.

Grand Island, in the Niagara river, is bounded by Ontario on the north, and Erie on the south, and within a few miles of each of those great commercial lakes. The island is nearly twelve miles in length, and varying from three to seven miles in breadth, and contains upwards of 17,000 acres of remarkably rich and fertile land. Lake Erie is about 270 miles in length, and borders on the state of New York, Pennsylvania, and Ohio ; and westwardly on the possessions of our friends and neighbours, the British subjects of Upper Canada. This splendid lake unites itself, by means of navigable rivers, with lakes St. Clair, Huron, Michigan, and Superior, embracing a lake shore of nearly 3,000 miles ; and by short canals, those vast sheets of water will be connected with the Illinois and Mississippi rivers, thereby establishing a great and valuable internal trade to New Orleans and the Gulf of Mexico. Lake Ontario, to the north, is 190

miles in length, and empties into the St. Lawrence, which, passing through the province of Lower Canada, carries the commerce of Quebec and Montreal to the Atlantic Ocean.

Thus fortified to the right and left by the extensive commercial resources of the great lakes, and their tributary streams—within four miles of the sublime falls of Niagara, affording the greatest water power in the world for manufacturing purposes—directly opposite the mouth of the grand canal of 360 miles inland navigation, to the Hudson river, and city of New York, having the fur trade of Upper Canada to the west, and also of the great territories towards the Rocky Mountains and the Pacific Ocean—likewise the trade of the western states of America ; Grand Island may be considered as surrounded by every commercial, manufacturing, and agricultural advantage ; and from its location it is pre-eminently calculated to become in time the greatest trading and commercial depot in the new and better world. To men of worth and industry it has every substantial attraction ; the capitalist will be enabled to employ his resources with undoubted profit, and the merchant cannot fail to reap the reward of enterprise in a great and growing republic, but to the industrious mechanic, manufacturer, and agriculturist, it holds forth great and improving advantages.

Deprived as our people have been for centuries of a right in the soil, they will learn with peculiar satisfaction, that here they can till the land, reap the harvest, and raise the flocks which are unquestionably their own ; and in the

full and unmolested enjoyment of their religious rights, and of every civil immunity, together with peace and plenty, they can lift up their voice in gratitude to Him who sustained our fathers in the wilderness, and brought us in triumph out of the land of Egypt—who assigned to us the safe keeping of his oracles; who proclaimed us his people, and who has ever walked before us “like a cloud by day, and a pillar of fire by night.”

In his name do I revive, renew, and re-establish the government of the Jewish nation, under the auspices and protection of the constitution and law of the United States of America. Confirming and perpetuating all our rights and privileges, our name, our rank, and our power, among the nations of the earth, as they existed and were recognized under the government of the Judges. And I hereby enjoin it upon all our pious and venerable rabbies, our presidents, and elders of synagogues, chiefs of colleges, and brethren in authority, throughout the world, to circulate and make known this my proclamation, and to give it full publicity, credence, and effect.

It is my will that a census of the Jews throughout the world be taken, and returns of persons, together with their age and occupation, be registered in the archives of the synagogues where they are accustomed to worship, designating such in particular who have been, and are distinguished in the useful arts, in science, or in knowledge.

Those of our people who from age, local attachment, or from any other cause, prefer remaining in the several parts of the world which they now respectively in-

habit, and who are treated with liberality by the public authorities, are permitted to do so, and especially recommended to be faithful to the governments which protect them. It is, however, expected, that they will aid and encourage the emigration of the young and enterprising, and endeavour to send to this country such as will add to our national strength and character, by their industry, honour, and patriotism.

Those Jews who are in the military employment of the different Sovereigns of Europe are enjoined to keep in their ranks until further orders, and conduct themselves with bravery and fidelity.

I command that a strict neutrality be observed in the pending war between the Greeks and the Turks, enjoined by considerations of safety towards a numerous population of Jews now under the oppressive dominion of the Ottoman Porte.

The annual gifts which for many centuries have been afforded to our pious brethren in our holy city of Jerusalem, to which may God speedily restore us, are to continue with unabated liberality; our seminaries of learning and institutions of charity in every part of the world are to be increased, in order that wisdom and virtue may permanently prevail among the chosen people.

I abolish for ever polygamy among the Jews, which, without religious warrant, still exists in Asia and Africa. I prohibit marriages, or giving *Keduchim*, without both parties are of a suitable age, and can read and write the language of the country which they respectively inhabit, and which I trust will ensure to their offspring

the blessings of education, and probably the lights of science.

Prayers shall for ever be said in the Hebrew language, but it is recommended that occasional discourses on the principles of the Jewish faith, and the doctrines of morality generally, be delivered in the language of the country, together with such reforms as, without departing from the ancient faith, may add greater solemnity to our worship.

The Caraites and Samaritan Jews, together with the Black Jews of India and Africa, and likewise those in Cochin China, and the sect on the coast of Malabar, are entitled to an equality of rights and religious privileges, as are all who may partake of the great covenant, and obey and respect the Mosaic laws.

The Indians of the American continent, in their admitted Asiatic origin, in the worship of one God, in their dialect and language, in their sacrifices, marriages, divorces, burials, fastings, purifications, punishments, cities of refuge, division of tribes, in their High Priest, and in their wars, and in their victories, being in all probability the descendants of the lost tribes of Israel, which were carried captive by the king of Assyria, measures will be adopted to make them sensible of their origin, to cultivate their minds, soften their condition, and finally to re-unite them with their brethren, the chosen people.

A capitation tax of three shekels in silver per annum, or one Spanish dollar, is hereby levied upon each Jew throughout the world, to be collected by the treasurers of the different congregations, for the purpose of defraying the various expenses of re-organizing the government, of aiding emigrants in

the purchase of agricultural instruments, providing for their immediate wants and comforts, and assisting their families in making their first settlements, together with such free-will offerings as may be generously made in the furtherance of the laudable objects connected with the restoration of the people and the glory of the Jewish nation. A Judge of Israel shall be chosen once in every four years by the Consistory at Paris, at which time proxies from every congregation shall be received.

I do hereby name as commissioners, the most learned and pious Abraham de Cologna, Knight of the Iron Crown of Lombardy, Grand Rabbi of the Jews, and President of the Consistory of Paris; likewise the Grand Rabbi Andrade of Bourdeaux; and also our estimable Grand Rabbies of the German and Portugal Jews, in London, Rabbies Herschell and Mendoza, together with the honourable Aaron Nunez Cardoza, of Gibraltar; Abraham Busaac, Esq., of Leghorn; Benjamin Gradis, of Bourdeaux; Dr. E. Gans and Professor Zuntz, of Berlin; and Dr. Leo Woolf, of Hamburgh, to aid and assist in carrying into effect the provisions of this my proclamation, with powers to appoint the necessary agents in the several parts of the world, and to establish emigrating societies, in order that the Jews may be concentrated and capacitated to act as a distinct body, having at the head of each kingdom or republic, such presiding officers as I shall upon their recommendation appoint. Instructions to these my commissioners shall be forthwith transmitted. And a more enlarged and general view of the plan, motives and objects will be

detailed in the address to the nation. The Consistory of Paris is hereby authorized and empowered, to name three discreet persons of competent abilities to visit the United States, and make such report to the nation as the actual condition of this country, and its state shall warrant.

I do appoint Roshodes Adar, Feb. 7, 1826, to be observed with suitable demonstrations as a day of Thanksgiving to the Lord God of Israel, for the manifold blessings and the signal protection which he has deigned to extend to his people, and in order that on that occasion our prayers may be offered for the continuance of his divine mercy, and the fulfilment of all the promises and pledges made to the race of Jacob.

I recommend peace and union among us, charity and good-will to all, toleration and liberality to our brethren of every religious denomination, enjoined by the mild and just precepts of our holy religion; honour and good faith in the fulfilment of all our contracts, together with temperance, economy, and industry in our habits.

I entreat to be remembered in your prayers, and lastly and most earnestly, I do enjoin you to "Keep the charge of the Lord thy God, to walk in his ways, and keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all thou doest, and whithersoever thou turnest thyself."

Given at Buffalo, in the State of New York, this second day of Tisri, in the year of the world 5585, corresponding with the fifteenth day of September, 1825,

and in the fiftieth year of American independence.

By the Judge,
A. B. SEIXAS, Sec. pro. tem.

The *New York Evening Post* furnishes, from its correspondent at Buffalo, an account of the ceremonies at the foundation of the Hebrew City on Grand Isle. The event was celebrated at the village of Buffalo, in consequence of the immense concourse of people which attended, and the want of a sufficient number of boats to convey all those to the island, who were desirous of witnessing the ceremonies. The celebration took place in the Episcopal Church, and the following was the—

Order of Celebration.

Music, military, citizens, civil officers in uniform, U. S. officers, president and trustees of the corporation, tyler, stewards, entered apprentices, fellow crafts, master masons, senior and junior deacons, secretary and treasurer, senior and junior wardens, masters of lodges, past master, reverend clergy, stewards with corn, wine, and oil.

Globe { Principal Archi- } Globe
 { tect, with square, }
 { level, and plumb, }

Bible, square, and compass, borne by a master mason; the Judge of Israel in black, wearing the judicial robes of crimson silk, trimmed with ermine, and a richly embossed golden medal suspended from the neck; a master mason, royal arch mason, knights templar.

On arriving at the church door the troops opened to the right and left, and the procession entered the aisles, the band playing the grand march from Judas Maccabeus. The full-toned organ commenced its swelling notes, performing the

Jubilate. On the communion table lay the corner stone, with the following inscription, in Hebrew:—

"Hear, O Israel, the Lord is our God. The Lord is ONE. Ararat, the Hebrew refuge, founded by Mordceai Manuel Noah, in the month of Tisri, 5585, corresponding with September, 1825, and in the 50th year of American Independence."

On the stone lay the silver cups, with wine, corn, and oil.

The ceremony commenced by the morning service, read emphatically by the Rev. Mr. Searl, of the Episcopal Church.—"Before Jehovah's awful Throne," was sung by the choir to the tune of Old Hundred. Morning Prayer—First lesson from Jeremiah xxxi. Second lesson, Zeph. iii. 8th verse. Psalms for the occasion, xvii. xcviii. xcix. c. cxxviii. Psalm in verse. Ante Communion Service. Psalm in Hebrew. Benediction.

Mr. Noah then rose, and pronounced a discourse, or rather delivered a speech, announcing the re-organization of the Jewish Government, and going through a detail of many points of interest, to which a crowded auditory listened with profound attention. On the conclusion of the ceremonies the procession returned to the Lodge, and the masonic brethren and the military repaired to the Eagle Tavern, and partook of refreshments. The Church was filled with ladies, and the whole ceremony was impressive and unique.

your notice, which I should not do, did I not think it very inexpedient, that a remark of your Correspondent "B." in reply to "JUVENIS," should pass without comment. I do not mean to call in question his eulogy of Mr. Cooper's "CRISIS," which I have read too hastily to be entitled in any way to criticise; but the idea of Mr. Faber's sermon in the year 1822, being a fulfilment of the standing up of Michael, spoken of in Dan. xii. seems to me very strange, and to exceed all the strange things I have ever seen written on the subject of prophecy,* though I have seen very many. Suffice it to say, that according to Dan, xii. 1, "at that time," when the power prophesied of in Dan. ii. "shall come to his end," "Michael shall stand up," so that whether the power in question be, according to "B." Napoleon Buonaparte, or, according to Bishop Newton, the Roman Kingdom or Fourth Monarchy of the Earth, Michael "shall stand up" in the day of the destruction of that power.

The standing up of Michael, according to Dan. xii. 1, will be "in a time of trouble, such as never was since there was a nation, even to that same time." No such trouble attended the death of Napoleon, or the preaching of Mr. Faber's excellent sermon, and I leave to your readers to judge, whether this does not decide the question against "B.'s" hypothesis.

I am, yours, &c.

SENIOR.

SENIOR'S REMARKS ON "B."

To the Editors of the Jewish Expositor.
Gentlemen,

I TRUST in your kindness to pardon my again obtruding myself on

* Our readers are requested to recollect, that at the commencement of our labours in the present New Series of the Expositor, we disclaimed all responsibility as to the statements which might be found in the papers of our Contributors.—ED.

To the Editors of the Jewish Expositor.

Gentlemen,

SHOULD the accompanying Verses be deemed of any value, as a contribution to the pages of the Expositor, they are very much at your service. They are from the same hand as the Pieces published in your Expositors for May and August, 1823.

Your's, &c.

CHARLOTTE ELIZABETH.

MORDECAI.

Lo, where beneath the fervid ray
Of Persia's glowing clime,
A palace rears its splendid front,
In majesty sublime:
The ivory pillars rich with gold,
And sparkling in the blaze:
An empire of gigantic range
Its royal inmate sways.
That monarch, with unbroken rule,
Extends his wide command,
From Ethiopia's swarthy coast
To India's utmost straud.
Hark, to the soft harmonious swell,
That pealing loud and clear,
Bids the full tide of music roll,
Upon the charmed ear.
And see, above that bright array
The silken banners stream,
And jewels deck the milk-white steed,
And burnish'd lances gleam.
Who comes?—his subject duly clad,
In more than regal state,—
With warlike pomp and minstrelsy,
To Shushan's shining gate.
I know him by the envious gloom
That lurks upon his brow,
I know him by the servile ones
Before his feet, who bow.
How high he bears his turban'd head!
How flash the diamonds there!
The gorgeous robe, the haughty step,
Proud Haman's self declare.
Onward he moves, the prostrate slaves,
Have sunk in silence down,
But there is one who hath not bow'd
Before the tyrant's frown.
Beams of a loftier majesty
That bright black eye illumine,
More native grace adorns his mien
Than Haman's can assume.
His glance is tranquil, holy, mild,
It speaks a mind at rest,
Pure as the snowy-folds that form
His turban and his vest.
Unmov'd, within the palace gate
He holds his wonted place:
The seed of Jacob shall not bend
To Agag's impious race.
Firmly against that royal seed
The Gentile's wrath is stir'd,
And scorn'd by Mordecai, he dooms
His nation to the sword.
A sudden scowl of dark revenge,
Lours from his evil eye,
As on the inurd'rous deed intent,
In haste he passes by.

Too well he speeds,—a specious tale
The treach'rous work hath done;
And Haman from his monarch's hand
The fatal signet won.

The foul decree is issued forth:
That race is Haman's prey:
Both old and young of Jewish birth
Must perish in a day.

Within the ivory palaces
Resounds a voice of woe,
Where echoed late the song of joy,
The notes of wailing flow.

The queen hath rent the pearly bands
That clasp'd her beauteous hair,
Her tender limbs in sackcloth wrapt,
Her knees are bent in prayer.

A bud was she of Israel's stem,
And Mordecai had spread
The shelter of his guardian arm
Above her orphan head.

Upheld by him she gain'd the throne
Of Persia's lordly state,
While he, in meek contentment, sat
Before her palace gate.

The awful plea of Mordecai
Hath mov'd her inmost soul,
The Spirit of her fathers' God,
Can every fear control:—

“If thou, O queen, in slavish dread,
Thy needful help withhold,
The Lord will yet arise to save
His people, as of old.

“We rest not on a mortal hand
To shield our sacred race:
Deliverance will ere long arrive,
From the appointed place.

“But thou, who for thy kindred flesh
No pitying aid employ'd,
Thou, Esther, and thy father's house
Shall be in wrath destroy'd.

“Hath not Jehovah rais'd thee now
To this imperial sway,
Thy brethren to befriend, and wrest
The tyrant's prize away?”

O queen of lands, my native isle!
To thee the word is sent:
On thee, the rousing summons calls,
Th' expecting eye is bent.

Is not the Jew, thine ancient kin,
The eldest born and heir,
And thou by grace alone, recipient
His precious right to share?

He is the stately olive-tree,
Plac'd in a chosen land,
Fenc'd by the Lord of Hosts around,
And cultur'd by his hand.

Can'st thou not from the wilderness,
A wild shrub's barren shoot,
Engrafted into him to taste
The fatness of the root?

Say, what wert thou, when Judah's throne
In awful grandeur stood?
A worshipper of senseless stocks—
A savage of the wood!

Was it thine own rude naked arm
That won the lofty prize,
And bade thee from thy low estate
To towering empire rise?

Ah, no, it was through him who deign'd
To wear our sinful frame;
Who took the flesh of Israel's seed,
And bore the Jewish name.

He gave thee faith, adopting thee
 An heir of Abrah'm's line,
 And high above surrounding realms
 He made thy glory shine.

He purg'd thy visual mist away,
 And bade the faithful Jew,
 His oracles of truth unfold
 Before thy wondering view.

But they, whose bounty freely gave
 The boon, where are they now?
 Behold, at thy imperial feet,
 In captive bouds they bow!

In darkness, desolation, shame,
 They draw the painful breath,
 Pursu'd by an avenging sword,
 Doom'd to eternal death.

Arise! thou queen of nations rise!
 Extend a guardian hand;
 The empire of the sea is thine,
 The range of every land.

And dost thou doubt—and dar'st thou pause,
 When Israel pleads to thee?
 And deem'st thou Jacob's God will fail
 To set his children free?

He is the Lord, he changes not;
 This people are his own;
 Their glory in the latter day
 The Spirit hath foreshewn.

The hearts of kings, the wills of men,
 Beneath his touch are spread;
 He cannot lack a laud to place
 The crown on Israel's head.

Refuse not, Britain: o'er thy pride
 Jehovah's wrath would sweep,
 Till thou, like Babylon, wert hurl'd
 Beneath the foaming deep.

Now mark, how God compels his foes
 To glorify his name;
 And bends the raging lion down,
 Beside the helpless lamb.

The Jews throughout the empire pour
 Their penitential woes,
 While Esther in confiding faith,
 To Persia's monarch goes.

In bridal beauty, meekly mild,
 More dazzling fair she shone,
 Than all the gems that deck'd her crown,
 Or sparkled on her zone.

The king hath mark'd the timid blush
 That mantles o'er her face,
 And to her trembling touch extends
 The sceptre of his grace.

With smiles of love the monarch bears
 His haughteous queen's request;
 The weighty cares of state he leaves,
 To be her cheerful guest.

And will the Spouse, the Saviour-King,
 Reject his church's prayer?
 The golden rod of peace refuse
 And joy in her despair?

The pages of eternal truth
 His willingness record,
 To banquet with the soul that loves
 The presence of her Lord.

Esther hath bid a thousand flowers
 Their painted foliage wreath;
 And through the gorgeous palaces
 In balmy odours breathe.

Where cedar, ivory, and gold,
 In stately columns shiue,
 Mid folds of silken drapery,
 The living garlands twine.

Of eider down, in velvet cas'd,
 The costly couches spread,
 And regal purple, loop'd with gems
 O'er-canopies the head.

Lightly on alabaster floors
 The glittering fountains play,
 And nightingales from citron boughs
 Pour their enchanting lay.

The softest tones of dulcimers,
 The breathing of the flute;
 Float through each lofty dome, and leave
 No slumbering echo mute.

Sweeter than all, queen Esther holds
 A royal consort's place,
 The sacred zeal that warms her heart,
 Is glowing in her face.

With duteous care, and tasteful hand
 She heaps the festal board,
 Watching in meek observing love,
 The pleasure of her lord.

Ev'n so the Christian strives to grace
 The favour'd hour of prayer,
 With all that in his master's eye
 May seem most insectly fair.

The flowers of peace, the songs of praise,
 Fruits of obedient love,
 The couch of hallow'd rest below,
 And arch of hope above.

Pure folds of stainless righteousness,
 His dwelling-place unfold,
 The purple of a Saviour's blood,
 The love more rich than gold.

The fountain of eternal life
 Springs to refresh his soul,
 And Christ with interceding prayer
 Breathes incense o'er the whole.

Like Esther, waits the worshipper
 His humble snit to plead,
 And he who meekly perseveres
 Like Esther shall succeed.

"Now say, my queen," the monarch cries,
 "What boon dost thou demand?
 Be it the half my kingdom's worth,
 'Tis given to thy hand."

"O king! had all my race been sold
 To bondage and to shame,
 No murmur from my lip had pass'd
 My sovereign's deed to blame.

"But sold to slaughter, doom'd to death,
 I pour my humble prayer,
 O let thy royal clemency
 My guiltless kindred spare!"

"And who, my queen, hath dar'd the deed?"
 "Behold our ruthless foe!
 'Tis Haman whets the murd'rous steel
 And aims the fatal blow."

The king is wrath—the traitor sbrinks—
 The stern command is giv'n,
 Bound and condemn'd they bear him forth,
 To feed the fowls of heav'n.

A gallows, by his impious hand,
 For Mordecai design'd,
 Receives the tyrant's struggling form,
 And gives him to the wind.

Haman, thy wife hath well foretold,
The dark intent will fail,
Against Jehovah's chosen race,
Thou never couldst prevail.

Who comes?—His costly garments wave
In many a purple fold,
Blent with the purest white: he wears
A crown of burnish'd gold.

It is the Jew—'tis Mordecai—
Type of his ransom'd race,
For shame is double honour given,
And glory for disgrace.

Such, Israel, is thy future lot,
Purg'd in refining fires,
Queens shall thy nursing mothers be,
And kings thy nursing sires.

And thou, in means and mercies rich,
Lov'd Albion, happy land!
For Judah bend the suppliant knee,
And work with willing hand.

O help thine elder brother's need,
Bid him thy blessings share;
Nor let him perish at thy gate
While thou hast bread to spare.

PROCEEDINGS OF THE LONDON SOCIETY.

POLAND.

JOURNAL OF MR. HOFF.

(Continued from page 146.)

THE following communication from Mr. Hoff, dated Pietrikau, 11th May, addressed to Rev. A. M'Caul, at Warsaw, has been received but lately. These missionary accounts reach England circuitously, and frequently not till many months after the time they bear date. We think it necessary to mention this to our readers, lest they should think it strange that the present communication was not published sooner.

Dec. 3, 1824.—I arrived again from Berditchef, in Pietrikau, and I could but acknowledge the fulfilment of the great promise, even on our troublesome journey, "I am with you alway;" and I united in thanksgiving with our brethren. The next day after my arrival, I felt a great weakness in my limbs, which was succeeded by an inflammation of the throat, in consequence of cold caught on the road. This obliged me to keep, first my bed, and afterwards my room, for several days. During this time, I was visited by a young Jew, to whom, I hope, the Gospel came not in vain. His wife lives here, but he has been engaged for some time by a Jew in the country, as a teacher of children. With pleasure I observed the increase of his knowledge of the holy Scriptures. He has

got a Hebrew Bible from us, which, however, he pays for by degrees. That he studies it diligently I could not doubt, from his having written down several passages, in order to ask whether they referred to the Messiah or not. My illness abated, and I was enabled to preach the word again on Sunday the 13th.

In the following week, Christian Czersker having likewise caught cold on our journey, fell dangerously ill, so that I thought it my duty to spend the greater part of my time in attending him. At the end of the week my own sickness returned, and thus we both wanted assistance, which, however, we got through the kindness of Mr. and Mrs. Wendt. In a few days my health mended, though Czersker continued so dangerously ill, that we were obliged to call in two physicians. He suffered from an inflammation of the lungs. The Lord however blessed the means employed, and he was pronounced out of danger the week before Christmas. As brother Wendt wanted assistance, I prepared myself for two sermons.

On Thursday, 23d December, I had a conversation with a Jew, called Abraham, who pretends to some learning, and frequently visits us. I spoke to him on the first advent of the Lord Jesus, and the unhappy state of every man who does not believe in him. He objected but little. Till this time I had little hope of him, as he had come to us only to profit in earthly sciences.

On Friday 24th, a Jewish youth, who formerly received the Gospel with joy and apparent sincerity, but after-

wards, when he learned that nothing could be done for him in worldly things, turned away from it, happening to have some business in the house, came to see me. I endeavoured to bring to his conscience the wages of sin, but this induced him to strive against his conviction. I asked him if he still read the New Testament. He answered, he did. "Well," said I, "tell me sincerely, what do you think of it now?" "I shall tell you the truth," he replied, "as often as I read it I think it true, but when I am again amongst the Jews it appears differently to me." In order that he might know the reason of this, I reminded him of the history of Esau, who for one morsel of meat sold his birth-right. He answered nothing, but went away. I requested him to repeat his visits, but have not seen him since.

Saturday, 25th, being the day appointed for the commemoration of our Saviour's birth, we, according to the custom of the Lutheran Church, began divine service at six o'clock in the morning. Delightful was the prospect of the large congregation, assembled so early in the morning, especially as a great part of it came from a distance out of the country. I addressed the congregation on 1 John i. 2—4. At nine o'clock, Wendt addressed the partakers of the communion on the proper preparation for it. At ten o'clock the regular morning service began. This being over, we celebrated the nativity of the Lord, by partaking of the holy communion. A large number of those present joined us. May this day be a day of blessing to us all.

On the 26th, I addressed the congregation on Luke ii. 13—20. The Jewish lecture was postponed to Friday 31st, the conclusion of the year. A large number of hearers assembled. Wendt, after a prayer, made some remarks on the xth Psalm, and then we united in thanksgiving and prayer.

Jan. 1, 1825.—The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with us all. With these hearty wishes, which include all others, Wendt received the congregation on

the 1st, and I on the 2d day of the year. May the blessings contained in them be extended to all men!

On the 2d I had a conversation with a Jew, who told us a lie, hoping to gain money by it. With grief I observed how he endeavoured, by rabbinical sophisms, to shew that he had done no wrong in telling us this lie; at last, however, he acknowledged that he had done wrong. I told him that only he who loves the truth will find it, which I explained by speaking on the first advent of the Messiah.

On Monday 3d, W. and I began a critical study of the prophets, in the original, which, being very useful, we hope to continue, till we are called away again.

On Thursday 6th, being the Epiphany, we celebrated it by the weekly Jewish prayer-meeting. After an hymn and prayer, I spoke on the appointed lesson, Isa. lx. 1—6. We afterwards joined in prayer for all Christians who promote the glory of our Lord, and for the conversion of the world. The number of attendants was so great on this day, that the large room could scarcely contain them.

The following days, from the 8th to the 23d, we spent in continuing our study, correspondence, and preaching the word of the Lord to numerous hearers. Though we wish not to be too much engaged with the spiritual concerns of nominal Christians, yet, considering the condition in which these poor creatures are, and their earnest request that we may come over and help them, we cannot refuse their request; the less, as such visits afford us, at the same time, opportunities to visit the Jews in different places, without the expence of travelling, the colonists willingly sending a waggon for us, and taking us where we wish to go afterwards.

Monday 24th, I went this morning to some Jews, to converse with them on the salvation of their souls. In the house which I first entered, I met several aged Jews. After a conversation on indifferent objects, I tried to turn their attention to the demands of the law; but when they observed that I began to speak on religion, they

agreed to some of my remarks and then withdrew: observing their disinclination, I parted from them in a friendly manner. From them I went to another Jew, accompanied by Mr. Wendt, who wished to purchase something. This Jew used formerly to visit us, but had staid away for a long time. When we entered his shop, he received us very politely: he rose from his chair, and offered it to me, saying, "to learned men we must pay respect." After some common conversation, I asked him what he thought now, concerning the question of the Messiah. "Ah, Sir," he replied, "let us not talk on that point, we shall never agree on it." I answered, we could not agree, because the Jews looked up to human authorities, the writings of the rabbies, and not to the Bible, the Word of God. I went on to shew him how we could agree, but he would not argue, though he was very polite. In the evening we were visited by a young pious Lutheran minister, who lives in Zgierz. He stayed four days with us, and it was a time of blessing, as we spent it in prayer, and in conversation on personal religion, and on the mode of doing something for our fellow-creatures, on the holy Scriptures, and on homiletical exercises.

On Thursday 27, Wendt and I had a long conversation with Rabbi G. who is renowned for his learning. I entered Wendt's room when they were engaged in a disputation on the vanity of the Talmud. Rabbi G. repeated his observation already frequently made by him, and frequently answered by us, that we quote always the worst passages from the Talmud, omitting the many fine ones entirely. In answer to this, I told him the reason why we speak against the Talmud at all: i. e. to prove that the Talmud has no higher authority than any other human compilation. To do this, we must refer to passages which manifestly oppose both reason and Scripture, and therefore the Talmud has by no means the authority which the Bible has, and much less a higher one. Mentioning here how the Talmud ascribed to God a certain length, height, &c. I observed, that this is contrary to reason.

To vindicate these passages he replied that they must be taken in a figurative sense, and that the Bible speaks in the same way, in ascribing to God, arms, feet, &c. which expressions we all agreed are figurative. Then it is said, "The elders of Israel beheld God on Mount Sinai," &c.; this is a figurative expression. I agreed that many such passages, which ascribe to God, arms, feet, &c. have a figurative meaning, but, I observed, that the passage referred to by him contained another mystery, and I then spoke to him of the eternal Word of God, שכינה, which appeared on Mount Sinai, and afterwards as a man, among men, in the person of Jesus Christ, for the salvation of mankind. G. gave no distinct answer to this remark. As somebody waited for me in my room, I went away, and Wendt continued the conversation.

On Friday 28th, our friend, Mr. Badow parted from us, to return to his flock.

On Saturday 29th, Wendt set out for Tomaszow, to promote the Gospel amongst the Jews and Protestants there; the latter having repeatedly invited us to come, now sent a waggon to fetch Wendt.

Sunday 30th, being the day appointed for the celebration of the Lord's supper, I had the satisfaction to see a large number of communicants. In the evening I was visited by Abraham. I told him that Nicodemus, a rabbi in Israel, had come at night time to converse with Jesus, and repeated something of their conversation. This occasioned us to read John iii. together. After having made some remarks on regeneration, I led his attention to verse 19, and pointed out to him how important the consequences are of believing, or not believing on the Lord Jesus. When I had finished, he remained silent for some moments, and then answered, "We believe in Messiah, but we are not sure whether Jesus of Nazareth be the Messiah or not." To this I remarked, that if there were no means whereby he could ascertain the truth, God could not, and would not punish him, but as the Jews had the key to

unlock the mystery, in their own hands, i. e. the writings of the prophets, who all prophesied concerning Messiah long before the appearance of Jesus, and as they think it not worth while to compare their predictions with the history of Jesus, they had no excuse before God for their unbelief. He made no objection, but soon went away.

Feb. 2.—Wendt returned from Tomaszow. He had an opportunity of preaching the Gospel there both to Jews and Christians. On this occasion the foundation-stone of a new Lutheran Church was laid: Jews and Christians were assembled in great numbers to witness it. In the evening, being Candlemas-day, we had the Jewish prayer-meeting. I spoke on the text appointed for this day in the Lutheran Church, Mal. iii. 1—4. I read, afterwards, an extract from the Life of the Jewish Missionary, Schultz, contained in the Friend of Israel. As a general collection for the poor inhabitants of Petersburg who suffered by the deluge, had been directed by the Government, and we had been requested by the municipality of this place to use our influence in collecting, we invited the assembly, at the conclusion of the meeting, to make a subscription. Though the greater part of those present were poor, we had the satisfaction of collecting a larger sum than we expected. The Lord, who inclined their hearts, be praised for it! The consideration, founded on the experience, I hope, of all of us, that the Polish Jews, in general, understand little or nothing of the Old Testament, and therefore understand not the points in dispute between themselves and Christians, has brought me to the resolution of composing a little tract, on the subject of what is required if a man wishes to read the Bible usefully. Though I have little hope that this tract will be forwarded to the press, I could not suppress my wish to write it, and therefore began it in the name of the Lord.

On Sunday 5th, two colonists fetched for us the rest of our German New Testaments, and thus we had the delight to see that the whole number of

Bibles and New Testaments sent from Warsaw, have been brought into circulation. May every book gain many souls!

The following week I spent in continuation of our study, correspondence, &c.

Sunday 13th, being the Sunday before Lent, we appointed, according to the custom of the Lutheran Church, a special service, for meditating upon the sufferings of our Saviour, namely, on every Wednesday, until Easter: we began on Wednesday 16th: a considerable number of persons were present. The especial blessing which attends meditation on Christ crucified, was observed in this, as in all following meetings for this purpose. We were again requested this week, by colonists, to provide them with the means of grace: we promised to come, though we must regret that we have neither Bibles nor Testaments to distribute. I frequently wished that we might have here the spiritual food which lies superfluous, heaped up in corners, both in England, and in Germany.

On Wednesday 23d, I conversed again with Abraham on the true knowledge of the Lord Jesus, and read to him a part of the little tract mentioned. He made no objection. His pride seems to decrease, and he pays more regard to the Bible than he used. I must here introduce something concerning this man, though it happened afterwards, because I shall be obliged to postpone the communication of the result of my latter journey to another time. When I returned lately from a journey, Abraham came and requested me to let him have a Hebrew Bible for fifteen florins, instead of eighteen, as he is poor: he directly handed me over ten florins, saying, that when he should be able to pay the rest he would fetch the Bible. I went on another journey; when I returned, he brought me the remaining florins. Knowing his circumstances, I asked him how he got together these five florins, "I sold a Commentary to a friend," he replied, and added, "of what use is the Commentary to me if I want the text itself." Oh that all Jews had the same conviction! He went away joyfully.

Our Hebrew Bibles are nearly disposed of, and I should be glad if we could get a fresh supply. The distribution of the Bible without notes, seems to me, according to experience made, the most effectual means to lead the Jews to the truth. We learned that the Jews who have bought Hebrew Bibles, soon cut out the New Testament; but, notwithstanding, I think that they should always be bound together, as then the Jews are obliged to buy the New Testament too; and if they afterwards cut it out, and sell it, still it comes in circulation. When I returned from Ujazz on Monday, I found with Mr. W. the numbers of the Jewish Expositor for Feb. and March. The latter contains the general instruction of our honoured Committee to their missionaries—an address which cannot fail to reach the hearts of those missionaries whose desire, by the grace of God, is to live as before God, and to finish the work appointed for them according to the strength and opportunity which God gives them, whether they are seen of men or not. I trust we all feel it our bounden duty, through the assistance of divine grace, to follow the directions contained in it; and that the honoured Committee will listen with the same fatherly kindness to our humble communications, when we point out the necessity of acting in any way differently from their instructions, in consequence of local circumstances.

March 3.—This morning I visited an old blind widow, to show her the true source of consolation in her truly miserable earthly condition. From thence I went to visit the rabbi: the result was briefly as follows. A Jew, whom I had asked in the street for the rabbi's lodging, introduced me. We passed through a large filthy room, and then entered a small one, where the rabbi, surrounded by several Jews, was writing; I addressed him in pure German, and as he was able to answer me, we had the following conversation.

I. I have for a long time intended to visit you, but circumstances have prevented me.

Rabbi. Are you one of the missionaries?

I. Yes, Sir, at your service.

Rabbi. You travel about much.

I. Yes, Sir—adding something about the object of our journeys.

To this he answered nothing, but told me that he had likewise intended to visit me. Having conversed a short time on unimportant subjects, I asked him, "What is your opinion with respect to our cause?" He, after some hesitation gave it by telling the following tale: "Some prisoners, of whom one was guiltless, were shut up together. This guiltless man was known to the jailor. In order to comfort him he gave him a golden ring; but, for peace sake, he got as many other rings made of brass as there were prisoners, and gave one to each. Every one thought his ring to be golden. But when the prison windows were opened, only he was set at liberty who had the golden ring. Thus the Christians think they have the true religion, we Jews think we have it, but it will one day be manifest who has it." I answered, "But if the prisoners possessed a touch-stone, and had not made use of it, their uncertainty concerning the golden ring would have been their own fault. Now we have such a touch-stone—the Word of the living God—by making use of it, we can ascertain who has the true religion." (During this time several other Jews had assembled.)

Rabbi.—The Bible can be explained in different ways.

I. Sir, from you, a learned man, I did not expect this observation; for must you not confess, that but one explanation of the Bible can be the true one? namely, that which is according to the grammatical construction of the words, and the connection in which they are placed.

The rabbi answered, "There you are right, but Rambam says as I do, that the Bible may be explained in different ways, and this you may easily see, as the Christians prove from the passage, *שמע ישראל*, Hear, O Israel, &c. that there are three Gods." I replied, "Rambam shows, by this remark, that he is mistaken with regard to the Christian doctrine of God. We, as well as you, believe

in the *one*, eternal God, but we believe likewise, according to the Bible, that the *one* eternal God has revealed himself in a plurality of persons, and we find proofs of it in the revelation of God on Mount Sinai, and in the holiest of holies."

R. Concerning the nature of God we cannot argue (quoting a rabbinical passage) "If you will know what God is, you must yourself be a God." I answered, "You are right, we cannot know the nature of God, but it is our duty to adore him, as he has revealed himself to us." I referred him to Jer. xxiii. 5, where Messiah is called יהוה

Rab. This is as you translate the passage.

I. Can you, according to grammar, translate the passage otherwise?

He seemed not inclined to enter into a critical examination, and therefore gave no distinct answer. I spoke then of the carnal views of the Jews concerning the redemption by Messiah, and the nature of his kingdom and of the new covenant, Jer. xxxi. 31. He did not argue any more against the Divinity of Messiah, but objected, that according to Isai. ii. universal peace should accompany his advent; that this peace was not yet manifest, and that therefore Messiah could not be come. I answered to this, that the confounding of the first and second advent is a dangerous error of the Jews. Having spoken of these two events, I told him, that the chapter in question refers to the second advent of Messiah, and that we Christians, as well as the Jews, believe the prophecy to be yet unfulfilled: I added, that the prophecies concerning the first advent must have been fulfilled long since; for instance, Gen. xlix. 10, Isaiah liiii., Hag. ii.: and as there is no other person to be found in history, in whom all these prophecies have been fulfilled, except Jesus of Nazareth, he must be the Messiah. The Rabbi objected nothing, but ordered a boy to bring something for me to eat, excusing himself from eating, as the Jews had a fast day. At length the conversation turned upon justification by the law, and by faith. I partook of some of the

cherries which he had ordered, and departed. The Rabbi, and all the Jews present, behaved politely, entirely different from the usual behaviour of the Jews in a place where we are strangers. The Rabbi accompanied me down stairs; on the way he said, "We are all men, and one God has created us all."

March 6, Sunday.—We celebrated the Lord's Supper, together with a large number of partakers. In the evening I conversed with Abraham, but found a great deadness with regard to true religion; however, the continuance of his visits strengthens our hope.

March 8.—Christian Czersker departed from us, to gain his own bread in Warsaw. Though we have no reason to question the sincerity of his confession, we cannot agree in his motives for leaving us. May the Lord guide him that he fall not into temptation.

March 9.—We continued the public meditation on the sufferings of our Lord. The inhabitants of several colonies round about, repeated their request, that we would visit them for spiritual assistance, as a Protestant Minister, formerly in the neighbourhood, has been removed to another parish, distant seventy English miles. Knowing the lamentable state in which these poor people are, as to spiritual things, I resolved to dedicate some days to this purpose.

We left Pietrikau the 18th, as the colonists had sent a waggon. Soon after my arrival I examined twelve children, who were to be confirmed the following day. As they had a pious schoolmaster, they were thought to be tolerably prepared, but, on account of the general want of the Bible, they knew very little, and merely those passages which they had committed to memory from Luther's Catechism, and out of a small tract containing verses on the chief points of Christian doctrine.

March 19.—Early in the morning the poor people began to flock together from the neighbouring villages, to hear the word of the Lord from 1 Cor. i. 2. After service we humbly

implored the aid of the Holy Spirit, and the confirmation of the children took place. I then addressed the people on the proper preparation for the Lord's Supper, and distributed it to above 200 persons. May the Lord establish his word again among this poor neglected people: I could distribute but few tracts among them, for alas! we have not many. After a little rest, I visited some poor sick persons at a distance, and returned in the afternoon. A waggon from another colony waited to convey me to another station, and I arrived late in the evening.

March 20, Sunday.—I went to the schoolmaster, to examine three children intended for confirmation; they knew the principal points of the Christian religion, but I found here, as elsewhere, a want of the Bible and of the knowledge of it. I preached from John viii. 46—59. The neglect of the word of God was my principal point. About 150 persons received the Lord's Supper. In the afternoon I addressed the congregation, and more especially the partakers of the holy communion. After service several persons requested me to write down their names for Bibles. I distributed again a few tracts. Some of the inhabitants of the colony, where I preached yesterday, came to visit me, and stayed till evening: I employed this time for their spiritual instruction. My landlord, an ignorant man, having paid attention to what he heard to-day, expressed his anxiety about himself when we were left alone. "You told us," said he, "in your sermon, how much the Lord Jesus suffered for us, in order to redeem us, and that we crucify him anew, by committing sin, for which he suffered. Now I am very weak in health, how quickly may I not die, and not be prepared for it?" I spoke with him on godly sorrow, which worketh repentance unto salvation, not to be repented of; and exhorted him to earnest prayer, and the reading of the word of God, and I prayed with him.

March 21.—I went to a colony, five German miles distant, which I had visited once before. Bad roads and a bad waggon fatigued me much. Hav-

ing rested a little, I examined the children. As several New Testaments had been sent hither by us, an increase of the knowledge of the Word of God was observable.

March 22.—Though the service was to commence at nine o'clock, the people began to assemble at seven, and by eight the place was so crowded, that I thought it best to begin. Upwards of 200 persons, both Lutherans and Calvinists, appeared at the Table of the Lord. May the great High Priest, Jesus Christ, bless his holy sacrament to them all; and may the time soon come, when the difference of denominations may no longer diminish the love between Christians, and may all be one in Christ. I set out for another colony; and here I lodged with a pious old peasant from Wurtemberg. I spent a delightful evening in this simple-minded and pious family.

March 23.—I examined two boys intended for confirmation, but was obliged to put off one until next year, on account of his deplorable ignorance. To about 100 persons from the neighbourhood I administered the Lord's Supper. In the afternoon I examined the children, and was greatly pleased with them. The few tracts which we had formerly sent hither had been of great use to them. I was moved indeed, by considering the grace of the Lord, with which he looks down upon these poor neglected souls.

March 25.—The service was in a warehouse, where an immense number of people assembled. As the Protestants here had been much neglected by their former minister, I spoke earnestly to them on true repentance, taking my text from Rev. iii. 19. I afterwards addressed the partakers of the Lord's Supper, and distributed it to more than 300 persons. These efforts, however, were too great for my bodily strength; my throat refused to do its duty, and I finished the services with pain. The illness of my chest increased during the afternoon, and I returned to Pietrikau on Saturday, the 26th, very unwell. May the Lord bless his Holy Word!—Amen.

My further proceedings I must leave for a future communication.

LETTER OF THE REV. ALEXANDER
M'CAUL.

MR. M'CAUL, in a letter lately received, dated Warsaw, 20th July, 1825, writes as follows:—

I returned on Friday evening from a most prosperous tour amongst the Jews, of which, *D. V.* I shall send the first part of my journal by the next post. I now write to press upon the Committee, an undertaking of the deepest importance to your mission in Poland; it is a Judæo-Polish translation of the Old Testament. From this we all anticipate results far greater than from the circulation of tracts. By this we hope to be the instruments of conferring a blessing, both upon learned and unlearned, besides that we shall thereby extend our own sphere of usefulness in at least a four-fold degree. It is generally calculated that there are in the Russian dominions two millions and a half of Jews: out of these, at the very highest calculation, there are only 500,000 who understand Hebrew enough to be able to read the whole Bible, especially the Prophets, so that there are four-fifths of the Jewish population to whom our exertions cannot extend, as they cannot translate the passages which we adduce out of the prophets. Of these there are two-fifths, a million of souls, all the Jewish women, and many, many poor Jews, who do not know one word of Hebrew, who have never read one single verse in that blessed book which maketh wise unto salvation, and who are to the full as ignorant of the most common histories in the Bible, as the Hottentots. How are we to approach these people? Whence are we to draw our arguments? By what means are we to overcome their blind prejudices? Only, only by giving them the Old Testament in the only language which they understand.

The other two-fifths of the unlearned understand some Hebrew; they have learnt the five books of Moses, some of the Psalms, and a very few portions of the Prophets. To this class belong almost all the schoolmasters. This class, however, knows nothing more

than what Rashi has written in his most pernicious, baneful, and even filthy commentary. As they learn the text and the commentary together, mostly by rote, so when a text is quoted, they do not think of the grammatical meaning and the context, but of the commentary, which they have learnt. It is in vain that your Missionaries attempt to show, that these explanations are contrary to grammar, and to the Bible. They have learned no grammar, and do not know the root, the tense, or the mood, or hardly even whether a word be a substantive, an adjective, or a verb. If we quote another verse of the Bible, to shew that it contradicts Rashi's commentary, either they cannot translate it, and will not accept our translation, or they know Rashi's commentary upon this verse also, and so the argument goes on *ad infinitum*. Now a Jewish translation would in time supersede Rashi, so that the rising generation would translate better, and it would be particularly useful in regard to the prophets, of which few of this class of Jews have learned the commentary. Besides this, Rashi himself is often so obscure, that the schoolmasters themselves do not understand him, and are obliged to puzzle out Rashi's meaning by reading the commentary upon Rashi's commentary called שפתי חכמים (the lips of the wise men.)

In the learned class, estimated at 500,000, or one-fifth of the whole population, who by dint of reading can translate, this Jewish translation would not be useless, as they have received their first instructions from the schoolmasters of the preceding class, and are, in general, as ignorant of grammar as the preceding class; or if they do know any thing of it, they study only the accentuation; and when they come to a difficult passage they are almost as much at a loss, as the former class of Jews. To this class the great advantage would be, that they would learn the first rudiments of translating, out of the Jewish translation, without being obliged to have recourse to Rashi.

On the whole, then, there is a proba-

bility that much profit would result to the learned, and an absolute certainty that a great blessing would be conferred upon the unlearned Jews, by a Jewish translation of the Old Testament.

Should the Committee think fit, I am willing to commence the work immediately. By the help of God, the five books of Moses might be ready for the press by Christmas, might be printed before spring, and might be sent out to us for our journies next year.

~~~~~

### PALESTINE.

———

LETTER OF REV. W. B. LEWIS.

THE following letter has been received from the Rev. W. B. Lewis, under date of Constantinople, 24th August, 1825.

I remained some time at Beyrout, indeed, much longer than I expected to do, in hopes of finding a conveyance direct for this place or Smyrna. I felt obliged at last to take my passage on board a vessel bound for Tarsus, with a view to perform the remainder of the journey by land to Smyrna, if no good opportunity offered at Tarsus for proceeding by sea. A few days before we sailed I wrote to you, and forwarded my letter *via* Marseilles. We quitted the shores of Syria on the morning of the 1st July, and having had a favourable wind, were fortunate enough to anchor in the harbour of Tarsus early on the 3d.

Tarsus, called in the Arabic (and perhaps in the Turkish also) Tarsize, or Tarshish, the same name it bore in the days of the Prophet Jonab, lies at the distance of seven or eight miles from the harbour. The country is particularly good for its cotton productions; but in the neighbourhood of the town it is very fertile in all respects. Here I was gratified with the sight of Turkish carts drawn by buffaloes. It was a long time since I had witnessed any thing in the shape of a vehicle with wheels, excepting once last year on the grounds of Mr. Barker, at Souadia. Although not introduced

into Syria, the same sort of cart is very much in use throughout Asia Minor. According to information received from a French merchant resident at Tarsus, the population amounts to about 15,000 souls, including the suburbs or small villages immediately adjoining. A few arches of considerable strength and elevation, the entrances of the ancient city, may be seen in various directions, standing around at some distance from the present town, sufficiently denoting that the Apostle Paul, born at Tarsus, must have been a citizen of no mean city. The inhabitants are for the most part Turks, and not only Mahomedans by profession, but many of them likewise (as I learned) the followers of the idolatrous Ansarian worship. There are about sixty families of Armenians, and perhaps nearly double that number of Greeks, scattered in the little villages close to the town. The church of the Armenians, very old in appearance, is built, as pretended, on the spot which was the immediate birth-place of St. Paul; and in the midst of a small burying ground where a large tree is exhibited, under the shade of which, we are told he used to sit. I was conducted by a Jew to see these sights, and I could not but feel a wish at the time that this man might one day be led to see the truths of Christianity simply displayed before his understanding, and that he might be endowed with somewhat of the same spirit which actuated the great Apostle of the Gentiles. I saw him and conversed with him every day during my stay in this interesting place, and at length presented him with a copy of the Hebrew New Testament, bound up together with the Bible, which he very thankfully took from me. There are no Jews actually belonging to Tarsus, but a few are in the habit of coming there from Syria, &c. and they reside some months at a time, principally on account of the cotton trade. The man I have alluded to is a native of Damascus, but has travelled a good deal in the East, and from Tarsus he intended to set out for Smyrna. The few other Jews I saw were of Aleppo, altogether they were not a sufficient number to form a synagogue.

There was no opportunity of proceeding from Tarsus by sea, so I decided to go by land to Smyrna, and having been detained five days for want of the means of conveyance I started at last, taking the road over the mountains to Karaman, and thence to Koonieh, (the ancient Iconium) and to Ligoon, and the cities of Karahissar, Oushok, Kollah, and Kassaba, &c. I was upwards of three weeks performing the journey, which was attended with disappointments and difficulties, and at times, I may mention, with no little apprehension of danger; but God is ever merciful and almighty, notwithstanding one's fears and every day's sinfulness. We need most surely to pray continually for forgiveness, and that we may be renewed in the spirit of our minds.

Between Tarsus and Smyrna there are no Jews, until you arrive at the last stage, namely, at Kassaba, where, I understood, there are 300 houses, or families. I only heard of a single Jew on the whole line, and he is the Seraph of the Pashaw of Koonieh. The physician of the same pashaw is by birth an European, I believe an Italian, but some years since he embraced Mahomedanism, and is truly a Turk in all appearance. The Christians I found to be very few, excepting at Kassaba, and they were principally Armenians, and the greater number of these are at Karaman. I had letters to one of the richest, and most powerful amongst them, who openly ridicules the superstitious practices of his church, and is professedly alive to all that is English. At Kassaba, as well as at Kollah, the Christians are, for the most part, Greeks. On the whole, I had much reason to be gratified with my visit to Smyrna: I stayed there a fortnight, but felt, indeed, in reference to the Jews, that it would have required a much longer time to effect an opening to any extent among them. However, I could see enough to encourage us to commence missionary operations in this quarter. The Jewish population is variously rated from 5 to 10,000 people—perhaps the number is not under, nor much above 7000, though 10,000 is the calculation generally mentioned. But, besides,

at Smyrna there are many Jewish families; likewise in the neighbouring towns, as at Kassaba, (already noticed,) and Manissia, &c. Here then, and within a narrow compass, a wide sphere for Missionary labours seems to present itself. Again, the advantages offered in a spot long inhabited by Europeans, and especially where there has been a respectable English establishment, with every necessary protection, are not a few: at all events, the many apparent difficulties which flesh and blood must struggle with in other places, do not here display themselves. For various reasons, therefore, I would strongly recommend Smyrna to the attention of the Committee; suggesting this place, with its neighbourhood, as a station for one or more missionaries, who might arrive here from England, with or without families, and sit down immediately, and with as much ease almost as in any part of Europe. Indeed, after Syria, and the interior of Turkey, I felt, when living in the Frank quarter of Smyrna, as if I had already arrived, I do not say in England, but in some civilized town of Europe, where all were enjoying a like liberty, and consequently happy to a certain degree. The Jewish missionary to Smyrna should be an English clergyman, in which character he would be countenanced by the resident chaplain as a brother minister, belonging to the same church, and he would have access, not only to the pulpit of the factory chapel, (now rather in the hands of the British Government,) but also to the English merchants, and through them to many of the brokers in their employment, who are all of the Jewish nation.

The language spoken amongst the Jews, at Smyrna, as every where in the Archipelago, and in this direction, is merely the Jewish Spanish, and this might be acquired, I should think, by the Missionary at Gibraltar, or Leghorn, or indeed, soon enough on the spot itself; although, for some reasons, I am inclined to think it best, in all cases, that missionaries, as much as possible, should be prepared in the immediate language of the Jews pre-



viously to their arrival amongst the people, to whom their objects are particularly and permanently to be directed.

I ought to mention that the Rev. Mr. Arundel, the present chaplain at Smyrna, is well disposed to favour the views of the Society as far as it is in his power. He kindly offered me his pulpit to preach in, especially on the Jewish subject, and I undertook the task with a good deal of pleasure. I also gave away some of the Society's papers, &c.; and I was glad to find that a degree of interest was excited in reference to a cause so Scriptural, and so worthy the attention of the philanthropist and the Christian. There are two or three individuals, as well as Mr. Arundel, who, I am very sure, would be willing and able to forward the objects of the Society, in case you were to determine on establishing a missionary station at Smyrna. Mr. Arundel said he should be very happy to be a correspondent, and if he can give you any information that might be interesting, or can be of service to the Society in any way pointed out to him, he will feel a particular pleasure in attending to the wishes of the Committee, as far as may lie in his power.

The missionary, indeed, would find much opposition on the part of the Jews themselves at Smyrna. As well as I could learn, they are generally speaking a fanatical people—ignorant, and even the followers of certain customs not practised elsewhere, especially with regard to sacrifices. They are in the habit of sacrificing various sorts of animals, I was informed, and this for the remission of their sins, though so contrary to the declarations of the law. The Jews, I fancy, in the days of Mr. Williamson, agent for the Bible Society, and chaplain to the factory, had been largely supplied with copies of the Hebrew New Testament, but I was sorry to discover they were soon destroyed, by orders from the rabbies. This was the information given to me, but I should hope that the destruction of the Testaments was not general; and I have to mention that a few copies have been pur-

chased since the time alluded to, at the depot of the Bible Society.

I have also to give you an account of an European Jew, whom I saw a good deal of during my stay at Smyrna, and as any change, I think, in the Jewish mind, so that it turns not to perfect infidelity, must be viewed as encouraging in the present day, how much more encouraging is it when this change is effected in the minds of any considerable number of the Jews? Mr. C— has lived many years at Smyrna; he is a man of good character, intelligent, and liberally-minded; more than this, he has long since forsaken the traditions of the Talmud, as well as the many common unscriptural practices of the Jews. Having boldly avowed his opinions at Smyrna, attempting to bring others to agree with him in the same sentiments—he was sadly persecuted by his brethren. He had gained over nearly 200 Jews, when a representation was made to the Turkish authorities; in consequence, several of those who were led to believe as he did, were bastinadoed, and punished in various ways; he himself narrowly escaped with his life, being obliged to fly from his house at 3 o'clock in the morning. A great number of Jews entered, or were about to enter it, with the design of murdering him. From that moment he wholly quitted the Jew quarter, and now lives, as he told me, more securely amongst the Turks. Several of his disciples remained steady to the new doctrines taught them, notwithstanding the persecution, and they are still in the habit of assembling privately, and in small numbers at a time, to hear his lectures, and to converse with him.

Surely a field is here opening, for the missionary bearing the glad tidings of salvation. The great barrier, humanly speaking, between the Jew and the missionary is the Talmud; but when this is removed, how easy does the way seem to be prepared before us? I allow, indeed, that the next great danger to be apprehended is infidelity, but this I do not think to be applicable to the case of Mr. C—. He appeared duly to respect the Scriptures, and with these I endeavoured



to lead him to Jesus Christ, and him crucified, on account of the iniquities of a lost world. I endeavoured to point him beyond the mere light of nature to the light of the Gospel, which is sufficient to enlighten the most ignorant. He gave me to understand he had held conversations with Mr. Fisk, and, I think, with the late Mr. Parsons, when they were at Smyrna: he also told me he was in possession of the New Testament; and I was glad to hear from him that he refused to give it up, at the time the above mentioned orders were issued to destroy every copy which had found its way into the hands of the Jews. When I urged the necessity of believing in Christ, and acknowledging the truths of Christianity, he set forth the difficulties which would lie before him in case he were to avow his sentiments, and to become a Christian in the country of the Turks; but he confessed at last, that if he could go to England, with his family, he was willing to do so. I could only urge him to be fully persuaded, in the first place, that Jesus is the Christ, and then that it would be his duty, wherever he was, or however circumstanced, to profess him as his Lord and Saviour, leaving all the consequences and difficulties in the hands of the Almighty. I begged him, again and again, at parting, to consider this great subject, and to pray to God for the influences of the Holy Spirit, that he might be guided into all truth. He took from me some Spanish and Italian tracts; and I recommended him to the consideration of one or two gentlemen resident at Smyrna, who take an interest in doing good, and who promised to converse with him from time to time. I also told him that I would write to him. Let us pray that he may not only be converted himself, but may be made the means of converting others.

DOMESTIC.

ANNIVERSARY MEETINGS, &c. &c.  
MONMOUTHSHIRE.

ON Monday evening, Oct. 3, the Rev. F. Close preached at

*St. Arvan's*, near *Chepstow*; Collection, 10*l.*; and on Tuesday evening the 4th, at *Monmouth*. Collection 5*l.* 10*s.*

HEREFORDSHIRE.

On Tuesday evening, Oct. 4, a Sermon was preached at *St. Peter's, Hereford*, by the Rev. Legh Richmond; collection, 17*l.* 18*s.* 9½*d.*; and on Wednesday morning, 5th, the Anniversary Meeting of the *Hereford Ladies' Association* was held, the Rev. Robert Strong, M.A. Rector of *Brampton Abbott*, in the chair. The Resolutions were moved and seconded by the Rev. Messrs. Bird, Richmond, Woodcock, Gipps, Close, Cox, and Stillingfleet. Collection, 51*l.* 16*s.* 2*d.* A Sermon had been preached during the preceding week, by the Rev. F. Close, at *Brampton Abbott*. Collection, 11*l.* 5*s.* 6*d.*

GLOUCESTERSHIRE.

The Anniversary Meeting of the *Gloucestershire Auxiliary Society*, was held on Thursday, 6th Oct. Major-Gen. Prole in the chair. The Resolutions were moved and seconded by Capt. Hawker, R. N. and Rev. F. Close; P. E. Singer, Esq. and Rev. L. Richmond; Rev. C. Neville, and Rev. R. Trail; Capt. Robinson, R. N. and Rev. Robt. Cox; and by Capt. Jenkinson, R. N. Collection, about 35*l.*

On Friday 7th, the first Anniversary Meeting of the *Cheltenham Auxiliary Society* was held at the *Sherborne Pump Room*, the Rev. Charles Jervis, incumbent of *Cheltenham*, in the chair. The Report was read by the Rev. F. Close, Secretary, and the meeting addressed by the Rev. Messrs. Richmond, Jervis, Cox, &c. &c. Collection at the doors above 60*l.*

## WORCESTERSHIRE.

On Sunday, Oct. 9, Sermons were preached at *Worcester*, by the Rev. Legh Richmond, in the morning, at St. Martin's, (Collection, 17*l.* 7*s.* 0 $\frac{3}{4}$ *d.*) and in the afternoon, at St. Clement's, (Collection, 20*l.* 0*s.* 9 $\frac{1}{2}$ *d.*) and by the Rev. Robt. Cox, in the morning, at St. Oswald's, (Collection, 12*l.* 15*s.*) and in the evening, at St. Martin's, (Collection, 11*l.* 10*s.*)

On Monday morning, October 10, the Anniversary Meeting of the *Worcester Ladies' Association* took place at the Guild-hall, the Rev. Digby Smith, M.A. in the chair, when the several Resolutions were moved and seconded by the Rev. Messrs. Richmond, Cox, Close, Cawood, Hensman, Hastings, Davies, Havergal, Morgan, and Bell, and by P. E. Singer, Esq. Collection at the doors, 18*l.*

## SOMERSETSHIRE.

The Annual Meeting of the *Bristol Auxiliary Society* was held at the Commercial Rooms, on Thursday the 13th of October, Mr. Alderman A. Hillhouse in the chair. The Report was read by the Rev. John East, Secretary, and Resolutions were moved and seconded by Col. Hawkshaw, and Rev. C. S. Hawtrey; Rev. Messrs. Biddulph and Close; Rev. Messrs. Day and Legh Richmond; Rev. Messrs. Vaughan and Ramflier; Rev. Messrs. Marsh and Hall; Rev. Messrs. Martyn and Whish.

Sermons were preached in the usual churches on the week days, and on the following Sunday, 16th Oct., by the Rev. Messrs. Richmond, Marsh, and Close; the Collections at which, and at the meeting, amounted to 236*l.* 4*s.* 6 $\frac{1}{2}$ *d.*

† On Sunday, the 16th of Oct., the Rev. C. S. Hawtrey preached

at the village of Milborne Port, near Sherborne, in the morning. Collection, 6*l.* 1*s.*; and at Sherborne, in the afternoon, Collection, 15*l.*

On the same day, the Rev. R. Cox preached at the churches of Yeovil and Martock. Collections at Yeovil, 10*l.* 7*s.* 4*d.*; at Martock, 6*l.* 6*s.* 6*d.*

## DORSETSHIRE.

The Annual Meeting of the *Dorchester Ladies' Association* was held in the Town Hall, on Tuesday, the 18th of Oct. Robert Williams, Esq., M. P., of Bridehead in the chair. The business of the day having been opened by the Chairman, the Report was read by the Rev. J. L. Jackson, Secretary, and the meeting was addressed by the Rev. Messrs. Hawtrey, Cox, and Marsh. A Sermon was preached at the New Church, *Dorchester*, (Rev. Mr. Wood, Vicar,) in the evening, by the Rev. Wm. Marsh. Collections at the church and meeting, about 14*l.*

On Wednesday, the 19th of October, a Sermon was preached at the parish church of Poole, by the Rev. Robt. Cox. Collection, about 13*l.*

## DEVONSHIRE.

On Friday, the 21st of Oct., the first anniversary of the *Teignmouth Association* was held at the Assembly Room in that place. The Rev. John Dennis in the chair. Resolutions were moved and seconded by Rev. Messrs. Hawtrey, Marsh, Cox, and Attley; by Col. Young, and Richard Eaton, Esq. Collection, 9*l.*

Sermons were preached at St. Andrew's, *Plymouth*, St. John's, *Devonport*, and at *Stonehouse Chapel*, on Sunday, the 23d of October, by the Rev. Messrs.

Marsh, Cox, and Hawtrey. Collections at St. Andrews, 16*l.* 8*s.* 4*d.*; at St. John's, 17*l.*; at Stonehouse, 9*l.* 16*s.*

The Annual Meeting of the *Plymouth, Devonport, and Stonehouse Auxiliary* was held at the Great Room, at the Hotel, on Monday morning, the 24th. The Rev. John Hatchard, Vicar of St. Andrews, in the chair. The Report having been read by Capt. Thicknesse, R.N. Secretary, the Resolutions were moved and seconded by the Rev. Messrs. Hitchins and Hawtrey; by Lieut. Rhind, and Rev. R. Cox; Mr. Cresswell, and Rev. Wm. Marsh; Rev. Mr. Gandy, and Dr. Blackmore. Collection, 9*l.*

The Annual Meeting of the *Devonport Association* was held at the New Room, on Tuesday evening, Oct. 25th. Rev. T. M. Hitchins in the chair. Resolutions were moved and seconded by Rev. Messrs. Hatchard and Hawtrey; Gandy and Cox; Garton and Marsh; and by Messrs. Cresswell and Soule. Collection, 4*l.* 10*s.*

A Sermon was preached on Wednesday evening, the 26th of October, at the Parish Church of Allhallows, *Exeter*, by the Rev. Wm. Marsh. Collection, 7*l.* 12*s.* The annual meeting of the *Devon and Exeter Society* was held at the Hotel, on Thursday morning. The Rev. M. Vicars, Vicar of Allhallows, in the chair. Resolutions were moved and seconded by Major Richardson and Rev. C. Hawtrey; Rev. Messrs. Bristow and Soliss; by Dr. Paget and Rev. W. Marsh. Collection, including a donation by Mrs. Simcoe of 10*l.* 19*l.* 18*s.* 10*d.*

On the 16th Oct., the Rev. D. Ruell, while supplying for the Rev. Legh Richmond, at Turvey, *Bedfordshire*, preached a Sermon in behalf of the Society. Collection,

5*l.* 6*s.* 6*d.* On the 30th of the same month, he also preached at Church Langton, *Leicestershire*, Rev. — Hanbury, Rector, and collected 9*l.* 4*s.* 8½*d.*; and on the same day, at Lubbenham, in the same county, Rev. H. Bullivant, Minister. Collections, 4*l.* 13*s.* Both these Collections will be paid to the Leicestershire Auxiliary.

## CAMBRIDGE.

On Sunday, the 6th of Nov., two Sermons were preached at Trinity Church, by the Rev. John W. Cunningham, Vicar of Harrow. Collections, 77*l.*

The Annual Meeting of the *Cambridge Auxiliary* was held at the Town Hall, on Tuesday, Nov. 8. The President of Queen's College in the chair. Resolutions were moved and seconded in the following order:—by the Rev. C. S. Hawtrey, Secretary of the Parent Society, and the Master of Corpus; by Professor Lee and the Rev. John Cunningham; by Professor Scholefield and the Rev. Robert Cox; by the Rev. Wm. Marsh and the Rev. Charles Simeon. Collection at the door, 24*l.*

## CLAPHAM.

A preparatory Sermon was preached on Sunday Afternoon, Nov. 20th, at *Clapham Church*, by the Rev. C. Gorham, on Malachi iii. 3—4, and a Meeting of the *Clapham Auxiliary Society*, was held at the School Room, on Tuesday Evening, Nov. 22d. Sir Robert Harry Inglis, Bart. President, was in the Chair, and the Report having been read by the Rev. C. Gorham, the Meeting was addressed by Joseph Wilson, Esq. and the Rev. C. S. Hawtrey; by the Rev. William Dealtry, and the Rev. D. Ruell; by Percival White, and T. Shebbear, Esqs.; by the



Rev. M. Preston, and the Rev. W. M. Borrow. Collection 4*l.* 17*s.* 6*d.*

NOTICE RESPECTING THE SALE OF  
LADIES' WORK.

IT is with renewed feelings of thankfulness that the Committee have to acknowledge the kind contributions of their female friends to this department of their resources for the year. The sum of 230*l.* which has been received, with the sums of three former years, has added nearly 1000*l.* to the funds of the Society. This circumstance, the Committee trust, will animate their young friends to increased exertion, not only in Birmingham, Boston, Bradfield, Brighton, Cambridge, Carlisle, Chichester, Colchester, Exeter, Gloucester, Hereford, Horsham, Huddersfield, Hull, Knaresborough, Littlebury, Louth, Ludlow, Manchester, Maidstone, Newcastle-upon-Tyne, Penryn, Reading, Stoke by Nayland, Stoke-upon-Trent, Worcester, and the vicinity of London also, but in other places, which have not yet assisted in this cause.

The Committee have again to request that the result of these exertions of their friends may be addressed to Miss E. Dornford, and directed to the Secretaries, 10, Wardrobe Place, Doctors' Commons, by the end of March, 1826.

London, Nov. 17, 1825.

ARABIC, PERSIAN, AND TURKISH  
MANUSCRIPTS.

THE Committee of the London Society have lately received a box of Manuscripts from Mr. Wolf, some of which are considered scarce and valuable. Amongst them are the following:—

*In Arabic.*

A History of the Samaritans, very scarce and curious.

The Kamoos, a Dictionary, of considerable value.

Commentary of Sharishi, or the Consensus of Hariri, valuable.

On the Traditions and Ceremonies of the Mahomedans, from Bokhari.

Several valuable copies of the Koran, and other Manuscripts, on Medicine, Astrology, Poetry, &c.

*In Turkish.*

A Book of Maxims, by Ibn Roomi, valuable.

*In Persian.*

On the Religious Observances of the Mahomedans.

An imperfect copy of Gulistan of Saadi.

The Dirvan of Fakhar Oddeen Ahmed.

*In Ethiopic.*

A Psalter, valuable.

*In Sabean.*

Sedra Raba.

Sedra Nishimata.

Two Books of the Mandayi Yahya, or Disciples of St. John the Baptist, mentioned in the Journal of Mr. Wolf, page 429.

*In Latin.*

The Journal of some Romish Missionaries, from 1623 to 1733.

Any friends of the Society wishing to inspect these Manuscripts may do so, on application to the Secretaries.

NOTICE.

THE EPISCOPAL JEWS' CHAPEL having been re-opened for Public Worship, the Typical Lecture will be preached as usual, on Sunday evening, Dec. 4.

*Subject.*

THE LAND OF CANAAN.

Jews and Jewesses are earnestly invited to attend. Seats will be provided for them.



## CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                                                                                 |     |    |    |
|-----------------------------------------------------------------------------------------------------------------|-----|----|----|
| Anonymous, savings.....                                                                                         | 1   | 0  | 0  |
| Do. for Palestine Fund .....                                                                                    | 50  | 0  | 0  |
| Berrow, Mrs. by Rev. D. Ruell.....                                                                              | 1   | 0  | 0  |
| Byard, Miss, collected by her .....                                                                             | 0   | 14 | 8  |
| Clarke, Dr. George, Society's agent in the Mediterranean, by<br>Messrs. La Touche, and Co. Dublin .....         | 53  | 16 | 5  |
| Dalby, Mrs. by Rev. D. Ruell .....                                                                              | 0   | 10 | 0  |
| Davies, Mrs. C. Hoxton-square, collected by her .....                                                           | 3   | 9  | 8  |
| Hopkins, Miss, collected by her .....                                                                           | 1   | 7  | 6  |
| Jones, Miss, Finsbury-square, collected by her.....                                                             | 1   | 5  | 0  |
| Tarn, Mrs. Wm. 76, Goswell Street Road, collected by her ....                                                   | 1   | 1  | 0  |
| Woodcock, Miss, by Rev. H. Whithy, Walsall .....                                                                | 1   | 1  | 0  |
| Beverley, the Minster, Rev. J. Coltman, collected after a Sermon<br>by Rev. Wm. Knight.....                     | 8   | 13 | 0  |
| Birmingham, Christ Church Ladies' Association, including a<br>donation by Mrs. Bradbury, 11. by Rev. G. Hodson. |     |    |    |
| For General Purposes                                                                                            | 8   | 11 | 4  |
| For Heb. O. & N. Tests.                                                                                         | 2   | 19 | 6  |
|                                                                                                                 | 11  | 1  | 10 |
| Bordesley, near Birmingham, by Mrs. Prichard.....                                                               | 1   | 0  | 0  |
| Bristol, by Rev. John East.....                                                                                 | 338 | 19 | 9  |
| Burton on Trent, by Mrs. Dancer .....                                                                           | 5   | 0  | 0  |
| Cambridge Undergraduates, by J. Medlicott, Esq.....                                                             | 9   | 2  | 6  |
| Clewer, by Mrs. Davies .....                                                                                    | 11  | 16 | 9  |
| Cheltenham, by Rev. F. Close.....                                                                               | 100 | 0  | 0  |
| Dorchester Ladies' by Rev. J. L. Jackson .....                                                                  | 51  | 7  | 0  |
| by Misses A. & H. Spratt, Sherborne ..                                                                          | 8   | 13 | 0  |
| Collected after a Sermon at Sherborne,<br>by Rev. C. S. Hawtrey .....                                           | 15  | 0  | 0  |
| Do. do. Milborne-Port, by Do.                                                                                   | 5   | 17 | 6  |
| Exeter Ladies' by Mrs. Bingham.                                                                                 |     |    |    |
| For General Purposes                                                                                            | 27  | 6  | 1  |
| Palestine Fund ..                                                                                               | 1   | 0  | 0  |
|                                                                                                                 | 28  | 6  | 1  |
| Harwell, nr. Abingdon, (Rev. G. Knight, <i>Curate</i> .) collected after<br>a Sermon by Rev. J. Hill .....      | 6   | 10 | 0  |
| Hereford Ladies' by Mrs. Sandberg .....                                                                         | 110 | 0  | 0  |
| Hull, St. John's, (Rev. T. Dikes) collected after a Sermon by<br>Rev. P. Gell.....                              | 33  | 2  | 2  |
| Holy Trinity, (Rev. R. H. Bromley,) collected after a Ser-<br>mon by Rev. P. Gell, deducting Expenses           | 16  | 4  | 2  |
| Knaresborough Society, by Rev. A. Cheap ....                                                                    | 38  | 5  | 0  |
| Liverpool, by Miss Brown .....                                                                                  | 2   | 12 | 0  |
| London: Blackheath Ladies, by the Hon. Mrs. Foy .....                                                           | 14  | 10 | 10 |
| Greenwich, by Mrs. Long .....                                                                                   | 3   | 7  | 1  |
| Hackney and Clapton, by Mrs. Barker.....                                                                        | 4   | 3  | 6  |
| Islington Ladies, by Mrs. Scott .....                                                                           | 19  | 3  | 3  |
| Pentonville, by Miss Stillwell .....                                                                            | 2   | 12 | 0  |
| Percy Chapel Association, by Rev. S. G. Garrard.....                                                            | 15  | 4  | 8  |
| Maidstone, by Mrs. Prance .....                                                                                 | 5   | 15 | 8  |
| Monmouth Ladies' by Rev. H. Barnes .....                                                                        | 27  | 4  | 9  |

|                                                                               |       |    |        |
|-------------------------------------------------------------------------------|-------|----|--------|
| Melton Mowbray, (Rev. J. Shirtcliffe,) collected after a Sermon               |       |    |        |
| by Rev. D. Ruell.....                                                         | 10    | 11 | 8      |
| Burton Lazars, do. do.                                                        | 3     | 5  | 1      |
| Melton Ladies' Association,                                                   |       |    |        |
| For General Purposes ....                                                     | 12    | 7  | 3      |
| For Heb. O. & N. Tests...                                                     | 0     | 16 | 0      |
|                                                                               | <hr/> |    | 13 3 3 |
| Odd Rode, near Congleton, (Rev. E. Wilson) collected after a                  |       |    |        |
| Sermon by Rev. Robert Cox .....                                               | 4     | 16 | 3      |
| Oxford, by the Rev. John Hill .....                                           | 20    | 0  | 0      |
| Paris: Marbœuf Chapel, (Rev. L. Way,) collected after a Sermon                |       |    |        |
| by the Rev. C. Simeou, For Palestine Fund                                     | 60    | 0  | 0      |
| Sundry Donations, Do.                                                         | 10    | 0  | 0      |
|                                                                               | <hr/> |    | 70 0 0 |
| Poole, Dorset, (Rev. J.P. Jolliffe, <i>Rector</i> ,) collected after a Sermon |       |    |        |
| by Rev. Robert Cox .....                                                      | 12    | 0  | 0      |
| Portsmouth, by John Allcot, Esq.....                                          | 12    | 1  | 6      |
| Plymouth, by J. H. Dawe, Esq. ....                                            | 7     | 0  | 0      |
| Reading, by Mrs. French .....                                                 | 10    | 12 | 6      |
| Richmond Ladies' .....                                                        | 23    | 19 | 9      |
| Scotland: Elgin and Morayshire Missionary Society .....                       | 1     | 0  | 0      |
| Glasgow Society for promoting Christianity amongst                            |       |    |        |
| the Jews, by Mr. P. Falconer,                                                 |       |    |        |
| For Heb. O. & N. T. ....                                                      | 35    | 0  | 0      |
| For Palestine Fund.....                                                       | 35    | 0  | 0      |
|                                                                               | <hr/> |    | 70 0 0 |
| Shaftesbury, by Mr. Jesse Upjohn .....                                        | 1     | 9  | 9      |
| Sheffield, by R. Hodgson, Esq.....                                            | 106   | 0  | 0      |
| by do. Ladies' Committee                                                      | 70    | 4  | 0      |
| Sunderland, (Rev. Robert Gray, <i>Rector</i> ,) collected after a Sermon      |       |    |        |
| by Rev. J. H. Stewart .....                                                   | 29    | 5  | 6      |
| Tamworth, by Rev. F. Blick .....                                              | 5     | 0  | 0      |
| Turvey, Bedfordshire, (Rev. Legh Richmond, <i>Rector</i> ,) collected         |       |    |        |
| after a Sermon by Rev. D. Ruell ...                                           | 5     | 6  | 6      |
| Yeovil, Somerset, by Rev. R. Phelps .....                                     | 28    | 9  | 5      |
| Worcester, by Rev. D. Morgan .....                                            | 31    | 17 | 10     |
| Do. Do.                                                                       | 81    | 4  | 6      |

The remaining half of the Bank post bill for £100. the former half of which was remitted August 15, has been duly received.

#### LITERARY NOTICES.

WE are desired by Mr. Hyman Hurwitz, Author of *Vindiciæ Hebraicæ*, &c. (we believe a Jew) to state that he has now in the press a Volume of Moral Hebrew Tales, translated from ancient Hebrew Works, to which will be prefixed a popular Essay on the still existing Remains of the uninspired Writings of the ancient Hebrew Sages.

*Just Published,*

Part. III. of Richard Baynes's General Catalogue of Ancient and Modern Books, containing Oriental and Hebrew Literature, Works in the Italian, Spanish, French, German, and other Languages.---Odd Volumes---and an Appendix of Miscellaneous Literature.

The Book of Job, translated from the Hebrew, by George Hunt, Bath.

#### NOTICES TO CORRESPONDENTS.

Textuarius in Reply to Rabbi Crooll, *Συναγωγῆς*, Senex on the Hebrew Points, and a Fellow Labourer, have been received.

The Memoirs of S. Schultz, No. 2, will be inserted.

☞ A copious Index to this Volume will be furnished with the Number for January, 1826.

## INDEX TO VOLUME THE TENTH.

- A. B. Life of Stephen Schultz, 441.
- Aintoura, in Syria, Colledge at, Account of, 98, 101.
- אלהים, 112, 415.
- Alexandria, Arrival of Dr. Dalton at, 155.
- Amsterdam, Letter from, 156.
- Anathema against Readers of the Scriptures in Syria, 102.
- ANNIVERSARIES.—Sixteenth of London Society, Sermon, &c., 239.  
Of Sundry Auxiliaries, 118, 437, 469.
- Arabic, Persian, and Turkish Manuscripts, 472.
- Armenian Christians, Account of, 382, 428.
- A. S. Senex's Answer to Rabbi Crooll, 171.
- Ashbourne, Derbyshire, Sermon at, 438.
- AUXILIARIES.—Bedford, Anniversary, &c., 437.  
Bolton Le Moors, (Lancashire,) Ladies, Anniversary of, 439.  
Clapham, 471.  
Guildford, (Surrey,) Formation of, 119.  
Huddersfield, Formation of, 438.  
Kettering, Northamptonshire, Formation of, 440.  
Matlock, Derbyshire, Do. 438.  
Romsey, Hants, Formation of, 118.  
Stratford on Avon, Formation of, 440.  
Teignmouth, (Devon,) Ladies', 79.
- Asylum for the Jews, Mr. Noah's, on Grand Island, New York, 450.
- Atcheson, Capt. Secretary of Malta Society, Letter from, 113.
- Augusti, Friedrich Albrecht, a Converted Jew, Life of, 121, 161.
- A. W., On the Burnt Offering, 365.
- A. Y., 41, 201, 241.
- B.'s Reply to Juvenis, 412.
- Banga, Mr. J. J. Letters from, 75, 261, 351, 434.
- Baptism of the late officiating Reader of the Jewish Synagogue at Plymouth, 318.
- Bavarian Government, Edict of, respecting the Jews, 153.
- Becker, Rev. W. F., (Missionary,) Letter from, 31.  
——— Journals of, 229, 269, 314, 387.
- Ben David, on Matt. xxiv., 369.
- Bergfeldt, Mr. J. G. Missionary, Journal of, 350, 417.
- Beverley, Sermons in, 438.
- Bolton Le Moors, Ladies' Association, Meeting of, 439.
- ברך. 298, 333, 359.
- Bradford, Yorkshire, Sermons and Meeting in, 438.
- Breslau, Letters from, 344, 394.
- Cabala, Jewish, J. S. on, 212, 287.
- Charlotte Elizabeth, Poetry from, 456.
- Cheshire, Sermons and Meeting in, 439.
- Chichester, Auxiliary, Anniversary of, 118.
- Clapham, Surrey, Anniversary Meeting, 471.
- Clarke, Dr. George, his Answer to Queries of a Jew, 61.  
——— Communication from, 66.
- Colchester and East Essex Auxiliary, Anniversary, &c. 437.
- Constant Reader, 413.
- Contributions to London Society, 39, 80, 120, 158, 198, 279, 320, 360, 400, 473.
- Conversion of the Jews, Moses Wall's Considerations on, Extracts from, 94.  
——— of Two Jewish Rabbies, 41, 201, 241.  
——— and Baptism of a Young Israelite, 216.
- Correspondents, Notices to, 40, 80, 120, 160, 200, 280, 320, 360, 400, 440, 474.
- Cowper, Rev. W. (New South Wales,) Letter from, 156.

- Crooll, Rabbi, Questions by, 54.  
 ———— Lett r to Eloa, 89.  
 ———— ———— to Rev. Z. 208.  
 ———— ———— to Textuarius, 406.
- Dalton, Dr. George F. (Missionary,) Letters from, 155, 308.
- Delph, Yorkshire, Meeting in, 439.
- Derby and Derbyshire, Meetings and Sermons in, 437.
- Doddridge's, Dr., View of the Prophecies concerning the Jews, 52.
- Dusselthal Institution, 27.
- Editors' Reply to Mr. B. Benjamin, 281.
- ΕΙΣΑΙΩΡΑ* explained, 63.
- Eloa on the Jewish Genealogics, 410.
- Elsner, Mr. of Berlin, Letter from, 171.
- Essex, Meetings and Sermons in, 437.
- Ezekiel's City and Temple, 9, 178.
- Firman, Grand Signor's, against distributing the Scriptures in Syria, 107.
- France, Sermon at Rev. Lewis Way's Chapel at Paris, 198.
- Frankfort, Letter from, 118.
- Friend to the Jews, Letter from a, 401.
- Genealogy in Matt. i. 448.
- General Instructions to the Missionaries of the London Society, 81.
- Germany, Accounts from, 26, 118, 149, 188, 316, 346, 394.
- G. G., Query by, 12.
- G. H., Observations on iud Psalm, 255.  
 ———— on Senex, 327.
- Gibraltar, Accounts from, 61.
- Gog and Magog, 179, 447.
- Goldberg, Mr. J. P., Journals of, 149, 316.
- Γραμμαρις*, 133.
- Guildford, (Surrey,) Auxiliary, Formation of, 119.
- Hails, Mr., on Jeremiah xxiii. 6, 324.
- Hamilton, Rev. G., Sermon before the London Society, 239.
- Hebrew Poetry, 379.  
 ———— City, 449.
- Hoff, Rev. Mr. (Missionary,) Journal of, 28, 138, 458.
- Holmes, Rev. J. J. Communication from, 9.
- Horæ Judaicæ, No. VI. 1.
- H. S. C. on the Predicted Peace of the Messiah's Kingdom, 48.
- Huddersfield, Yorkshire, Sermon and Meeting, 438.
- Hull, Yorkshire, Sermons in, 438.
- יהוה, 462.  
 יהוה שמה, 212.  
 יהוה צדקנו, 271.
- India, Letters from, 183, 258.
- Intercourse with Jews, Observations on, 321, 401.
- Israelite, a Prussian, Remarks of, on late Edict of Emperor of Russia, 191.
- Jarrett, Thomas, Esq. Madras, Letter from, 183.
- Jerome, St., his Opinion on the Vowel Points, 251, 254.
- Jerusalem, Letter from, 58.
- Jew, a Converted, Account of, 274.  
 ———— Mr. C——, of Smyrna, interesting account of, 468.
- Jewish Antiquities, No. IV. 135.  
 ———— Cabala, J. S. on, 212, 287.  
 ———— Character Illustrated, 57.  
 ———— Rabbics, Account of the Conversion of Two, 41, 201, 241.
- Jews, Ancient, Testimony of, to Doctrine of Trinity, 331.  
 ———— of Bagdad, Opinions of, 265.  
 ———— General Opinions of, on Religion, 230.  
 ———— at Liverpool, Sermons to, 439.
- J. H. T. on the Doctrine of the Trinity, as held by the Ancient Jews, 179.  
 ———— on Ancient Talmudists, 288.
- J. S. on the Jewish Cabala, and Sect of the Sabateans, &c., 212, 287.
- Juvenis—Query on Daniel, xi. 36. 334.  
 ———— Answered, 412, 413.
- Karaites, Account of the, 132.
- Kennicott's Remarks on ixth of Isa., 4.
- Knaresborough, Yorkshire, Sermons & Meeting, 439.
- Ladies' Work, Notices respecting the sale of, 79, 471.
- Lancashire, Sermons and Meetings in, 439.
- Lectures on the Types, at the Episcopal Jews' Chapel, 38, 79, 119, 157, 198, 240, 279, 320, 360.
- Leeds, Yorkshire, Sermons and Meeting, 438.
- Leicester, and Leicestershire, Meetings and Sermons in, 437.
- Lewis, Rev. W. B., (Missionary,) Letters from, 13, 98, 426.  
 ———— Journals of, 109, 294, 336.
- Literary Intelligence, 280.
- Literary Notices, 12, 200, 400.
- Liverpool Auxiliary, Sermons and Meetings, 439.
- London Society, Proceedings of, viz.:  
 Domestic, 79, 118, 157, 198, 239, 279, 318, 360, 437.  
 Foreign, 13, 61, 98, 138, 183, 214, 258, 294, 336, 379, 414.
- M. on the Genealogy in Matt. i., 448.
- Malta, Accounts from, 69, 113, 311, 312.



- Manchester Auxiliary, Sermons and Meeting, 439.  
 Marc, Mr. J. D., Journal of, 26.  
 ----- Letter from, 118.  
 Marone Giovanni, Patriarchal Vicar of Mout Lebanon, Letter to, from Rome, 101.  
 ----- Declaration of, 104.  
 Maronite Patriarch, Anathema against Scripture Readers, 102.  
 M'Caul, Rev. A. (Missionary,) Diary of, 138.  
 ----- Letters from, 214, 353, 385, 465.  
 Mediterranean, Accounts from, 66, 115, 155, 313, 399, 414.  
 Menasseh Ben Israel's "Hope of Israel," Extracts from, 445.  
 Mendel, Rabbi, Letter from, 108.  
 Miscellanea Judaica, 361.  
 Missionaries of London Society, Dismissal of three to their scenes of labour, 119.  
 -----, General Instructions to, 81.  
 M'Neile, Rev. H. Sermons at Episcopal Jews' Chapel, 157.  
 Mordecai, a Poem, 456.  
 Naudi, Rev. Dr. C. (Malta,) Letters from, 69, 311.  
 Neat, Rev. C. Communications from, 66.  
 ----- Journal of, 115.  
 Newcastle-under-Lyme, Sermon at, 440.  
 New South Wales, Accounts from, 156.  
 Noah Mordecai Manuel, his Proclamation to the Jews, 450.  
 Νομικοι, 133.  
 Notice respecting Jews, 81, 441.  
 Nottingham, Sermon at, 438.  
 N. P., Jewish Character Illustrated, 58.  
 עלמה, 272, 296.  
 Palestine, Accounts from, 13, 75, 98, 192, 221, 261, 278, 294, 336, 379, 426, 466.  
 ----- Remarkable Circumstance concerning, 192.  
 Petri, Mr. C. G., Journal of 146, 188, 346.  
 Philo-Judæorum, Observations on Acts xviii. 5, 378.  
 Philo Judæus, Hebrew City, 449.  
 Poetry, 60, 335, 456.  
 Poland, Accounts from, 28, 72, 138, 214, 229, 269, 314, 353, 385, 458.  
 ----- Prussian Ditto, Letters from, 417, 422.  
 Prussia, Letters from, 21, 22, 154, 318, 344.  
 Query by G. G., 12.  
 ----- by Juvenis, 334.  
 Questions by Rabbi Crooll, 51.  
 Reichardt, Rev. J. C., (Missionary,) Letters from, 21.  
 ----- Account of Conversion and Baptism of a young Israelite, 216.  
 ----- Journals of, 229, 314, 422.  
 Romsey Association, Formation of, 118.  
 Russian Edict respecting the Jews, 191.  
 S., 445.  
 Sabbatai Sevi, and Sabateans, Account of the Sect of, 212.  
 Sabæans, 302, 430.  
 Sapira, Rabbi Solomon, Letters from, 58, 108.  
 Sargon, Mr. M. (India,) Letters from 183, 258.  
 Schultz, Rev. Stephen, Memoir of, 441.  
 שכינה, 460.  
 Scripture, Spiritual Self-Interpretation of, 372.  
 Senex, on the Remarks of G. H., 248.  
 Senior, in Answer to Juvenis, 413.  
 ----- Remarks on B., 453.  
 Sermons at Episcopal Jews' Chapel, 79, 157, 279.  
 Sheffield, Yorkshire, Meeting and Sermons, 439.  
 Slaithwaite Chapel, Yorkshire, Sermon at, 438.  
 Smith, Mr. Richard, Letter from, 344, 394.  
 Smyrna, Jews in, &c., 167.  
 Soffees, a Mohamedan Sect, Account of, 341.  
 Stoke Church, Surrey, Sermon at, 119.  
 Suffolk, Meetings and Sermons in, 437.  
 Switzerland, Letters from, 75, 261, 351, 434.  
 Syrian Christians, 193, 195.  
 Talmudists, Opinions of the Ancient, 288.  
 Teignmouth Ladies' Association, Formation of, 79.  
 Textuarius on Kennicott, 130.  
 ----- on Daniel, ii. and ix., 245.  
 ----- on Isaiah, viii. and ix., 291.  
 ----- on Daniel, ix. 24, 27,—328.  
 ----- on the Spiritual Self-Interpretation of Scripture, 372.  
 Thelwall, Rev. A. S., (Missionary,) Letter from, 156.  
 Tholuck, Rev. Professor, Letters from, 22, 154.  
 Toldoth Jesu, 237, 239.  
 Trinity, Doctrine of, as held by Ancient Jews, 179.

INDEX OF SIGNATURES, &c.

|                                                                                     |                                                         |
|-------------------------------------------------------------------------------------|---------------------------------------------------------|
| Trinity, Testimony of Ancient Jews to Doctrine of, 331.                             | 75, 192, 221, 264, 278, 301, 341, 379, 428.             |
| Vision of the Dry Bones, Ezekiel xxxvii. 174.                                       | — Letter to Dr. Naudi, 311.                             |
| Wall, Moses, Considerations on Conversion of the Jews, Extracts from, 94.           | Woodbridge, (Suffolk) Branch Society, Anniversary, 437. |
| Warsaw, Letter from, 465.                                                           | W. R.'s Observations on Dr. Kennicott, 285.             |
| Weiss, Dr., Prussia, Letter from, 318.                                              | — Ditto on Malachi iii, and Isaiah ix., 375.            |
| Wermelskirk, Rev. J. G. (Missionary,) Letters, &c. from, 31, 33, 72, 353, 385, 422. | Yorkshire, Sermons and Meetings in, 438.                |
| Wolf, Rev. Joseph, Journals of, 13,                                                 | Z., Letter to Rabbi Crooll, 208.                        |

INDEX TO THE SIGNATURES.

|                           |                                      |
|---------------------------|--------------------------------------|
| A. B., 445.               | J. H. T., 183, 291.                  |
| A. S. Senex, 171.         | J. K. C., 321.                       |
| A. W., 369.               | J. S., 214, 288.                     |
| A. Y. 48, 208, 245.       | Juvenis, 334.                        |
| Beu David, 369.           | M., 60, 449.                         |
| ברך, 60.                  | N. P., 58.                           |
| Charlotte Elizabeth, 456. | Philo-Judæorum, 378.                 |
| Constant Reader, 414.     | Philo-Judæus, 450.                   |
| Eloa, 411.                | S., 445.                             |
| Friend to the Jews, 401.  | Senex, 248.                          |
| G. G., 12.                | Senior, 412, 453.                    |
| G. H. 257, 328.           | Textuarius, 130, 245, 291, 328, 372. |
| H. S. C., 52.             | W. R., 286, 378.                     |
| J. C. R., 221.            | Z., 212.                             |

INDEX TO THE TEXTS OF SCRIPTURE,

QUOTED, ILLUSTRATED, OR EXPLAINED.

|                                  | Page.    |                               | Page. |
|----------------------------------|----------|-------------------------------|-------|
| Genesis i. 26. ....              | 112      | Deut. iv. 27, 30, 31. ....    | 54    |
| ii. 14. ....                     | 225      | v. 29. ....                   | 90    |
| x. 11. ....                      | 225      | vi. 4, 5...150, 182, 323, 332 |       |
| — 30. ....                       | 313      | — 7. ....                     | 151   |
| xvi. 7, 14. ....                 | 379      | vii. 1. ....                  | 66    |
| xxxvi. 2, 24, 25. ....           | 62       | xiv. 2. ....                  | 407   |
| xxxix. 7. ....                   | ib.      | xix. 7, 9. ....               | 135   |
| xlix. 10. .. 230, 249, 271, 290, |          | xxiii. 3. ....                | 66    |
| 323, 359, 419, 463               |          | xxvii. 26. ....               | 337   |
| Exodus iii. 12. ....             | 233      | xxviii. 37. ....              | 133   |
| xii. 42. ....                    | 290      | xxix. 13—15. ....             | 408   |
| xv. 3. ....                      | 332      | xxx. 1—6. ....                | 53    |
| xvii. 14. ....                   | 66       | — 3. ....                     | 135   |
| xxxii. 7, 20. ....               | 92       | xxxii. 20—23. ....            | 150   |
| xxxiv. 7. ....                   | 152      | xxxiii. 4. ....               | 90    |
| Lev. i. passim. ....             | 366      | — 22. ....                    | 91    |
| xvi. 21. ....                    | 150      | xxxiv. 10. ....               | 299   |
| xxiii. 40. ....                  | 180      | Joshua v. 13, 15. ....        | 28    |
| xxvi. 33, 44, 45. ....           | 54, 95   | 2 Sam. vii. 23, 24. ....      | 410   |
| Numb. vi. 24, 26, 27. ....       | 181, 332 | viii. ....                    | 135   |
| xxiv. 17. ....                   | 408      | xxiii. 3. ....                | 289   |
| xxv. 13. ....                    | 209      | 2 Kings ii. 15. ....          | 409   |
| xxxi. 2. ....                    | 66       | xiii. 5. ....                 | 91    |

INDEX OF TEXTS OF SCRIPTURE.

|                           | Page.                    |                                 | Page.                         |
|---------------------------|--------------------------|---------------------------------|-------------------------------|
| 1 Chron. iii. 11. ....    | 61                       | Isa. xxxix. 7. ....             | 62                            |
| vi. 7—9. ....             | ib.                      | xl. 1—8. ....                   | 89, 90                        |
| viii. 35. ....            | ib.                      | xliii. 5, 6. ....               | 446                           |
| ix. 41. ....              | ib.                      | xliv. 17, 23, 35. ....          | 53, 63, 150,<br>410           |
| 2 Chron. vii. 16. ....    | 63                       | xlix. 5—10. ....                | 186                           |
| xxxv. 3. ....             | 210                      | — 6. ....                       | 53                            |
| Ezra iii. 12, 13. ....    | 267                      | — 7. ....                       | 446                           |
| vi. 17. ....              | 281                      | lii. ....                       | 270                           |
| vii. 3. ....              | 61                       | liii. ....                      | 112, 249, 290, 463            |
| Neh. vii. 64, 65. ....    | 209                      | — 13. ....                      | 270, 419                      |
| Job i. 22. ....           | 273                      | liv. passim. ....               | 53                            |
| Psalms ii. passim. ....   | 255, 281                 | — 6—8. ....                     | 97                            |
| — 7. ....                 | 323                      | — 9, 10. ....                   | 95                            |
| — 12. ....                | 298, 338                 | lvi. 8. ....                    | 446                           |
| xiv. 2, 3. ....           | 152                      | lvii. 21. to lviii. passim. .   | 150                           |
| xviii. 50. ....           | 210                      | — 16. ....                      | 231                           |
| xiii. ....                | 288                      | lviii. 7, 8. ....               | 249, 323                      |
| xl. 6, 8. ....            | 62                       | lix. 19. ....                   | 53                            |
| lxi. 4. ....              | 63                       | lx. ....                        | 53                            |
| lxxii. 17. ....           | 248                      | — 8. ....                       | 448                           |
| lxxiii. 1. ....           | 338                      | lxi. 10. ....                   | 150                           |
| lxxxviii. 60. ....        | 270                      | lxii. ....                      | 53                            |
| cii. 13, 14, 16. ....     | 97                       | — 6, 7. ....                    | 97                            |
| cx. passim. ....          | 211, 281                 | lxiii. 4. ....                  | 448                           |
| — 1. ....                 | 332                      | lxv. ....                       | 53                            |
| cxxx. ....                | 92, 409                  | lxvi. 16. ....                  | ib.                           |
| cxxxvii. 5, 6. ....       | 97                       | — 19—21. ....                   | 62                            |
| Prov. xxx. 4. ....        | 354                      | Jerem. ii. 2. ....              | 97                            |
| — 19. ....                | 273                      | iii. 15. ....                   | 54                            |
| — 25, 26. ....            | 326                      | iv. 7. ....                     | 281                           |
| xxxi. 2. ....             | 338                      | v. 6. ....                      | 137                           |
| Eccles. xii. 1. ....      | 322                      | vii. 22, 23. ....               | 62                            |
| Isaiah ii. 3, 8, 11. .... | 210, 249, 463            | xi. ....                        | 409                           |
| iv. 2. ....               | 290                      | xvi. 13. ....                   | 249                           |
| vi. 3. ....               | 182                      | xx. 8, 10. ....                 | 53                            |
| vii. 14. ....             | 233, 273, 295            | xxiii. 3, 5, 6. ....            | 56, 271, 324, 332             |
| viii. 14. ....            | 131                      | — 5. ....                       | 463                           |
| — 13—15. ....             | 249, 291                 | — 5, 9. ....                    | 281, 289, 290                 |
| ix. 6, 7. ....            | 4, 289, 291              | — 7, 8, 16. ....                | 446                           |
| — 3. ....                 | 130, 285, 324, 375       | xxix. 27. ....                  | 379                           |
| x. 23. ....               | 291                      | xxx. 3. ....                    | 56, 210                       |
| xi. passim. ....          | 112                      | — 7, 9, 19, 22. ....            | 53                            |
| — 1. ....                 | 249, 289                 | xxx. 15. ....                   | 446                           |
| — 3. ....                 | 210, 277                 | — 31—34. . . . .                | 53, 62, 91, 186,<br>463       |
| — 11. ....                | 446                      | xxxiii. 7. ....                 | 446                           |
| — 12, 13. ....            | 445                      | — 8. ....                       | 409                           |
| xii. ....                 | 96                       | — 14. ....                      | 335                           |
| xiv. 29. ....             | 289                      | — 15. ....                      | 289                           |
| xviii. ....               | 415                      | xlvi. 28. ....                  | 410                           |
| — 50. ....                | 210                      | Lament. i. 16. ....             | 249                           |
| xix. 21, 25. ....         | 62, 448                  | Ezekiel xi. 17, 21. ....        | 53                            |
| xxiv. 1, 12, 17. ....     | 131                      | xvi. 60, 61. ....               | 63                            |
| xxv. 6, 7. ....           | 410                      | xxxiv. 19, 13, 23. ....         | 407, 446                      |
| xxvi. 15. ....            | 131                      | xxxvi. 24—28 et passim. . . . . | 53, 111,<br>354               |
| xxvii. 12, 13. ....       | 53, 55, 130,<br>445, 447 | xxxvii. 21—27. . . . .          | 53, 56, 210, 295,<br>409, 446 |
| xxviii. 5. ....           | 290                      | xxxviii. 3—9. ....              | 53                            |
| xxx. 8. ....              | 63                       | xxxix. 25—29. ....              | 53, 186, 210                  |
| xxxii. 14. ....           | 63                       |                                 |                               |
| xxxiv. 8. ....            | 213                      |                                 |                               |
| xxxvii. 30. . . . .       | 233                      |                                 |                               |

INDEX OF TEXTS OF SCRIPTURE.

|                                  | Page.            |                                | Page. |
|----------------------------------|------------------|--------------------------------|-------|
| Ezek. xliii. 19. ....            | 211              | Matt. xxiv. passim .....       | 369   |
| xliv. 15. ....                   | ib.              | xxvi. 38. ....                 | 215   |
| xlv. 17. ....                    | ib.              | — 63. ....                     | 251   |
| xlvi. 35. ....                   | 212              | xxvii. 40—54 .....             | ib.   |
| Daniel ii. vii. xi. xii. 7 ..... | 92               | Mark vii. 27. ....             | 95    |
| vii. ix. 13. ....                | 277, 268         | xiii. 32. ....                 | 215   |
| vii. 25. ....                    | 415              | Luke ii. 13—20. ....           | 459   |
| viii. ix. x. xi. xii. 7 .....    | 245              | iii. 23—38. ....               | 62    |
| ix. 24, 25, 27. ....             | 328              | xv. ....                       | 96    |
| xi. 14—35. ....                  | 136              | xvi. 16. ....                  | 273   |
| — 35. ....                       | 334, 412, 413    | xxii. 67. ....                 | 251   |
| xii. 9. ....                     | 354, 448         | John i. 49. ....               | ib.   |
| — 15. ....                       | 415              | iii. 19. ....                  | 460   |
| Hosea i. 10, 11 .....            | 53               | viii. 46, 59. ....             | 464   |
| iii. 4, 5. ....                  | 53, 54, 289, 322 | xi. 27. ....                   | 251   |
| iv. 6. ....                      | 62               | Acts ii. 36. ....              | ib.   |
| xi. 11. ....                     | 448              | viii. 37. ....                 | ib.   |
| xiv. 7. ....                     | 290              | ix. 20. ....                   | ib.   |
| Joel i. 6. ....                  | 326              | Romans ii. 10. ....            | 96    |
| iii. 9—14. ....                  | 53               | ix. 5. ....                    | 212   |
| Amos v. 2. ....                  | 417              | xi. 11—36. ....                | 53    |
| ix. 11. ....                     | 55               | — 12, 15. ....                 | 96    |
| — 14, 15. ....                   | 53, 446          | — 12—28. ....                  | 95    |
| Obadiah 20. ....                 | 55               | — 16, 17. ....                 | 94    |
| 21. ....                         | 92               | 1 Cor. i. 2. ....              | 463   |
| Micah ii. 12. ....               | 446              | Gal. iii. 29. ....             | 95    |
| iv. 2. ....                      | 96, 210          | Eph. iii. 9. ....              | 181   |
| — 5. ....                        | 407              | 2 Thes. ii. 8. ....            | 93    |
| — 8. ....                        | 290              | 2 Tim. ii. 19—21. ....         | 92    |
| — 11—13. ....                    | 53               | Heb. vi. 18. ....              | 95    |
| v. ....                          | 291              | ix. 26. ....                   | 57    |
| — 2. ....                        | 288, 289         | xi. ....                       | 97    |
| — 4. ....                        | 408              | xii. 6. ....                   | 185   |
| — 7. ....                        | 96               | Rev. iii. 19. ....             | 464   |
| Zeph. iii. 8. ....               | 53               | vi. vii. ....                  | 281   |
| Zech. iii. 3. ....               | 290              | vii. 9. ....                   | 96    |
| v. 13. ....                      | 323              | xii. 6, 14. ....               | 94    |
| viii. 7. ....                    | 447              | xv. xvi. xvii. xviii. xix. 10. |       |
| x. 6. ....                       | ib.              | xxi. 9. xxii. 5—9. ....        | 10    |
| — 9, 11. ....                    | 55               | xx. 8. ....                    | 53    |
| xi. ....                         | 447              | 1 Maccabees .....              | 247   |
| xii. 7, 8. ....                  | 55               |                                |       |
| — 9. ....                        | 53               |                                |       |
| — 10. ....                       | 447              |                                |       |
| xiii. 1. ....                    | 53               |                                |       |
| — 7. ....                        | 322              |                                |       |
| xiv. 1—15. ....                  | 53, 338          |                                |       |
| Haggai ii. ....                  | 463              |                                |       |
| Malachi i. 10, 11. ....          | 62               |                                |       |
| iii. 1. ....                     | 270, 323, 374    |                                |       |
| — 3. ....                        | 138              |                                |       |
| iv. 5, 6. ....                   | 54, 137          |                                |       |
| Matthew i. 1—18. ....            | 62, 448          |                                |       |
| — 22. ....                       | 295              |                                |       |
| ii. 23. ....                     | 248              |                                |       |
| v. 1. ....                       | 92               |                                |       |
| — 17, 18. ....                   | 316              |                                |       |
| — 45. ....                       | 94               |                                |       |
| vii. 24—29 .....                 | 92               |                                |       |
| xi. 13. ....                     | 273              |                                |       |
| xviii. 15, 17. ....              | 228              |                                |       |

Subjects of the Lectures on the Types, preached at the Episcopal Jews' Chapel during the year.

|                                                                                                |
|------------------------------------------------------------------------------------------------|
| Jan. 2, Ark of the Covenant.                                                                   |
| Feb. 6, Sacrifice of Burnt Offering.                                                           |
| March 13, The Trespass Offering.                                                               |
| April 3, The Feast of First Fruits.                                                            |
| May 1, Altar of Incense.                                                                       |
| 29, Golden Candlestick.                                                                        |
| July 3, David a Type of the Messiah.                                                           |
| August 7, Solomon a Type of the Messiah.                                                       |
| N. B. The Chapel was closed for repairs, and the Lectures discontinued until it was re-opened. |
| Dec. 4, Land of Canaan.                                                                        |



LIST OF MEETINGS DURING THE YEAR.

MEETINGS OF PARENT SOCIETY, AUXILIARIES, &c. HELD DURING THE YEAR.

| 1825.    | Place.                                                 | Chairman.                               |
|----------|--------------------------------------------------------|-----------------------------------------|
| Feb. 1,  | Chichester,.....                                       | H. Plunkett, Esq.                       |
| 2,       | Romsey, (Hants).....                                   | Rt. Hon. Sir G. H. Rose, M. P. G. C. H. |
| 4,       | Guildford, (Surrey).....                               | Henry Drummond, Esq.                    |
| May 6,   | London.—Freemasons' Hall,<br>Sixteenth Anniversary, .. | Sir Thomas Baring, Bart. M. P.          |
| Aug. 9,  | Colchester,.....                                       | Hon. J. J. Strutt.                      |
| 10,      | Ipswich,.....                                          | Rev. J. T. Nottidge.                    |
| 11,      | Woodbridge (Suffolk).....                              | Ditto.                                  |
| 12,      | Bedford .....                                          | Rev. J. Webster.                        |
| 16,      | Leicester.....                                         | Thomas Babington, Esq.                  |
| 17,      | Derby .....                                            | Sir Matthew Blakiston, Bart. M. P.      |
|          | Matlock .....                                          | Rev. P. Gell.                           |
| 22,      | Leeds .....                                            | Mr. Alderman Sadler.                    |
| 23,      | Bradford .....                                         | — Rand, Esq.                            |
| 24,      | Knaresborough.....                                     | Rev. A. Cheap.                          |
| 26,      | Huddersfield.....                                      | H. Stable, Esq.                         |
|          | Delph .....                                            | — Radcliffe, Esq.                       |
| 29,      | Sheffield .....                                        | Rowland Hodgson, Esq.                   |
| 30,      | Liverpool .....                                        | Rev. G. Driffield.                      |
| 31,      | Kettering (Northamptonshire)                           | J. Hogg, Esq.                           |
| Sept. 2, | Bolton-le-moors.....                                   | (Ladies' Association.)                  |
| 3,       | Latchford .....                                        | (Meeting in the School Room.)           |
| 5,       | Manchester .....                                       | Richard Heywood, Esq.                   |
| 6,       | Chester .....                                          | Right Hon. Earl of Rocksavage.          |
| 9,       | Stratford-on-Avon.....                                 | Rev. F. Fortescue Knottesford.          |
| Oct. 5,  | Hereford .....                                         | Rev. Robert Strong.                     |
| 6,       | Gloucester .....                                       | Major-General Prole.                    |
| 7,       | Cheltenham .....                                       | Rev. Charles Jervis.                    |
| 10,      | Worcester (Ladies' Assoc.)                             | Rev. Digby Smith.                       |
| 13,      | Bristol .....                                          | Mr. Alderman A. Hillhouse.              |
| 18,      | Dorchester .....                                       | Robert Williams, Esq. M. P.             |
| 21,      | Teignmouth (Devon).....                                | Rev. John Dennis.                       |
| 24,      | Plymouth .....                                         | Rev. John Hatchard.                     |
| 25,      | Devonport .....                                        | Rev. T. M. Hitchins.                    |
| 27,      | Exeter.....                                            | Rev. M. Vicars.                         |
| Nov. 8,  | Cambridge.....                                         | Rev. the President of Queen's College.  |

SERMONS PREACHED FOR THE SOCIETY DURING THE YEAR.

|           |                                                                  |                                              |
|-----------|------------------------------------------------------------------|----------------------------------------------|
| Jan. 30,  | Chichester, St. John's, Morning,                                 | Rev. C. S. Hawtrey, M. A.                    |
|           | Evening,                                                         | Rev. W. Marsh, M. A.                         |
| Feb. 3,   | Stoke Church, near Guildford, Surrey,                            | Rev. C. Simeon, M. A.                        |
| March 16, | Episcopal Jews' Chapel, London, Morning and Evening,             | Rev. H. M <sup>c</sup> Neile.                |
| May 5,    | St. Paul's, Covent Garden, Anniversary Sermon, Thursday Evening, | Rev. G. Hamilton, M. A. Killermogh, Ireland. |
| 10,       | Rev. Lewis Way's Chapel, Marbœuf, Paris,                         | Morning, Rev. Charles Simeon, M. A.          |
|           | Evening,                                                         | Rev. Lewis Way, M. A.                        |
| Aug. 7,   | Colchester, St. Peter's, Morning,                                | Rev. B. Woodd.                               |
|           | St. James, Evening,                                              | ditto.                                       |
|           | Ipswich, St. Mary Key, Morning,                                  | Rev. W. A. Evanson.                          |
|           | St. Margaret's, Afternoon,                                       | ditto.                                       |
|           | St. Stephen's, Evening,                                          | ditto.                                       |
| 8,        | Colchester, St. Peter's,                                         | Rev. W. A. Evanson.                          |
| 9,        | Ditto,                                                           | Rev. Charles Simeon.                         |
| 10,       | Ipswich, St. Peter's,                                            | Rev. B. Woodd.                               |
| 14,       | Leicester, St. Mary's.                                           |                                              |
|           | Humberston,                                                      | Rev. W. Marsh.                               |
|           | Barrow,                                                          | ditto.                                       |
|           | St. Martin's,                                                    | Rev. E. T. Vaughan.                          |











**For use in Library only**

**For use in Library only**

I-7 v.10  
Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8154